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The Life of Count Moore



Arthur Moore
1902

The Life of Count Moore

Compiled from Materials Supplied

by his Family

By

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Preface.

IN the following pages the reader will find a most interesting and readable record of a noble and strenuous life. Count Arthur Moore was no ordinary man. The main purpose of his life was in all things to seek first the Kingdom of God: it inspired all his efforts; it ennobled all his thoughts. Such men are plentifully found in religious brotherhoods, giving their whole lives to the service of God, but they are rarely met with in the world. There the pursuit of wealth, or pleasure, or power, or fame, is all engrossing. Their votaries find it often impossible to raise their thoughts to the higher sphere of a supernatural life. They live entirely for this world, forgetful of the enduring world beyond the grave, which they seek to ignore as far as possible. Not so Arthur Moore. He lived in the world an earnest, laborious life, mixing with men in the Senate, on the platform, in the market-place, always seeking the betterment of his tenants, his neighbours, his countrymen, careless of calumnies, heedless of dangers, patient of labour, persistent of purpose. There was no great question touching the spiritual or temporal well-being of his countrymen in which he did not take a keen interest, and with helpful energy seek to bring about a better state of things. In all this he never thought of self, but rather spent himself—his time, his thought,

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his money—for God's glory and the welfare of his fellow-men.

He was an earnest and eloquent speaker during his parliamentary career as member for Clonmel, and afterwards for Derry. By voice and pen he took a prominent part in advocating a reform of the most crying abuses and grievances connected with Irish administration. He was an earnest advocate for reform of the poor laws. He supported the O'Connor Don in his successful efforts to establish the industrial school system. He took a leading part in urging the Government to establish an agricultural department, and afterwards took an active interest in its working. The labourers had no more earnest advocate for the removal of their grievances. From the beginning he was in favour of a peasant proprietary, when many of its later supporters were either hostile or lukewarm. He was opposed to the wholesale emigration of his countrymen and countrywomen as from many points a great evil, but, as it was to some extent inevitable, he spared no pains to safeguard the unhappy emigrants and improve their condition, both on shipboard and afterwards on their arrival in the States.

As a politician he boldly declared himself, though a landlord, in favour of Home Rule, when the men of his class were afraid that it might entail the confiscation of their estates and the ruin of the country. But though a consistent supporter of every important measure advocated by the National Party he would not entrust to the majority of any party the keeping of his own conscience, and so he declined to take the pledge,

although he knew it would entail the loss of his seat in Parliament.

In all those important questions where the religious interests of Catholics were at stake his countrymen had no more untiring advocate. In the House of Commons on every opportunity he pointed out in very cogent language the grievances under which Irish Catholics laboured in the matter of university education, more than once taking as his theme Mr. Gladstone's well-known statement that the condition of things as regards university education for Catholics "was bad—scandalously bad." He kept constantly urging on the Admiralty the inadequate provision made for the religious needs of Catholic sailors in the navy; and it was undoubtedly owing in great part to his exertions that some improvements were made to remedy the spiritual destitution of the unfortunate Catholic seamen. For his services in this respect Count Moore received a special letter of thanks from the Catholic Hierarchy of Ireland assembled in Maynooth College, with his Eminence Cardinal Logue in the chair.

When the Catholic Truth Society was established in Dublin for the defence and propagation of Catholic doctrine, and the repression of dangerous literature, Count Moore was one of its most energetic champions; and read valuable papers at the meetings of the Society, and otherwise lent invaluable assistance in making the organisation effective.

This publication of *THE LIFE of COUNT MOORE* will be another step in the same direction. The work will, it is hoped, be issued by the Catholic

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Truth Society, and its perusal cannot fail to be productive of widespread benefits. The example of such a career will have a stimulating effect on the well-meaning but rather timid Catholics who are ready enough to deplore existing evils, but make no honest effort to grapple with them. In all things Count Arthur Moore was a devoted son of the Church, and a loyal champion of the Holy Father. He was very highly esteemed by the late Pontiff, Leo XIII., who knew how to appreciate his sterling worth, and marked his appreciation thereof by elevating him to the twofold dignity of private chamberlain to His Holiness, and Count of the holy Roman Empire.

In private life Count Moore was a man greatly beloved by his family and friends for his kindness of heart, genuine charity, and sincere and unaffected piety. His conversation was in heaven; his almsgiving perpetual; his prayers unceasing. He went many times to Palestine to visit the sacred scenes sanctified by the footsteps and sorrows of our Redeemer, whose sacred Passion was always present to his thoughts. He was wealthy; yet in the Gospel sense he was poor, for he was entirely detached from any affection for worldly goods. The children of this world can never understand this poverty of spirit; and they marvelled greatly when they learned that Count Moore had endowed the Cistercian Monastery of St. Joseph, Roscrea, with a large estate, and gave them also substantial aid in erecting their beautiful church, where, as is fitting, his body rests, and prayers will be always offered for his soul.

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It is surely well that the life of such a man should not be forgotten, that there should be some enduring record of a Christian career so holy and so beautiful compiled by those whom he loved and who took the deepest interest in all his projects and labours. We earnestly recommend its perusal as an interesting and edifying book, which will tend to elevate the mind, to purify the heart, and to stimulate pious souls in the noble work of unselfish Christian endeavour for God's glory and the good of their fellowmen.

JOHN HEALY, D.D.,

Archbishop of Tuam.

ST. JARLATH'S, TUAM.

23rd October, 1905.

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CHAPTER I.

INTRODUCTORY.

THESE pages have been written to illustrate the character and perpetuate the memory of a good man, not to chronicle the vicissitudes of a political career. Count Moore was not what we call a man of the world, and did not look on life as a pleasant dream, but ever took as his motto the war-cry of the Crusaders, "God wills it." Throwing himself heartily into all the social and political movements of his time, his mind was full of high ideals, and he never discussed any question without having regard first to its moral aspect. He fought for the regeneration of his country, and believed that the welfare of mankind does not so much depend on the State or on political progress as on belief in God and in the Gospel of Christianity. He therefore devoted himself heart and soul to all causes throughout the Christian world which were bound up with the moral and religious prosperity of the people, and his whole life was a witness to the truth and beauty of religion.

As he was possessed by a *sæva indignatio* against all moral and social wrong-doing, so it was natural that his earnestness should often lead him into bitter contest with more worldly-minded men. He held strongly the

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opinion that Catholic laymen "ought not to be content with telling their beads in the chimney corner, but that they should be up and doing;" and he had that true nobility of soul which is the natural guardian of religion. He fulfilled literally the counsel of King Solomon: "Whatsoever thy hand is able to do, do it earnestly," and it would be difficult to recount his numerous works of temporal and spiritual mercy. He was ever foremost in giving an ardent support to every movement, both in England and Ireland, which furthered either the religious progress or the social elevation of his fellow-countrymen; and he led a strenuous, active, and laborious life, untainted by vanity or self-seeking, unmindful of health or comfort, but ever striving for the welfare of his fellow-men.

"One by one thy duties wait thee,
Let thy strength go forth to each,"

was his motto throughout his busy life.

A friend who knew him well from his earliest years has written as follows:—

"It is many years now since I first saw the late Arthur Moore, then in early manhood and in the full swing of an earnest busy political career. From the moment he stepped into the arena of the House of Commons he might be said to stand almost alone as the Champion of the Poor; and whether it was advocating the better administration of the poor laws, or in pleading for the protection of poor emigrants then crossing, in appalling conditions, the Atlantic to the 'Land of Promise' Arthur Moore's voice was ever heard; and gradually his sincerity and disinterestedness won the causes he had at heart.

"His position gave him a vantage ground from which to view the world impartially, but he looked

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upon it with an aloofness that in another would have seemed like disdain. He was so simple, so humble, that no one could accuse him of anything hurtful. Yet to his own faults he was unduly severe, and his strict fastings and mortifications often told upon his highly-strung physique and rendered him more liable to an irritability which was his predominant failing, and partly constitutional, but which later in life he almost entirely conquered.

“He moved on a higher plane in every sense than other men. He did not see eye to eye with men of the world, and he set small store on worldly rules of conduct, being guided by God’s Law. His charity was proverbial; he was never known to say an uncharitable word of anyone. Few remember now his early efforts in the House of Commons, beginning with the year 1874, and yet what a change he helped to bring about. How hard he worked in the cause of poor emigrants, together with that devoted worker, Miss Charlotte O’Brien, and how he sacrificed time, pleasure and convenience there are records at hand to prove; yet he never boasted of these things, and was often a silent listener to accounts of beneficent changes in which he had been chief mover. That he was mostly concerned with his soul’s welfare was patent to all who came within his immediate influence, and his frequent journeyings to Palestine were but a preparation for the last journey—taken, alas! too soon—to the Better Land, the goal of all his hopes and desires.

“He was at his best and happiest with little children, whose glory he was, whether he chose the part of merely playfellow, or masqueraded as a roaring lion from whom they fled in delighted dismay.

“He was always busy, but never too busy to help

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on a good cause, and the writer can never forget one mid-winter evening in 1897 when he came at great inconvenience to give a lecture on the Holy Land at a working-boys' club in London. His picturesque telling, aided by magic-lantern views, transported his listeners from the cold fog of a winter night to the sunlit warmth of an Eastern land, and then his eyes twinkled mischievously as the rapt stillness of his attentive audience bore to his ear the sound of steady snores. A poor little newspaper lad, whose too long working day had overpowered him with sleep, was consoled for his rude awaking at the rough hands of his school-fellows by the gift of a huge Jaffa orange held by the lecturer, and dexterously thrown at the sleepy boy.

“It is not easy to write or to speak the thoughts that lie deepest, yet thinking of Arthur Moore one feels that his was no ordinary character, and in these days of greed for luxury of all kinds it is difficult to believe that there are men whose sole ambition is sanctity. That it was his no one could doubt who knew him, and as a consequence he was sometimes misunderstood; but he achieved so much for the Church and for the poor that he left his mark on his time, and one that will not easily be effaced. For many sorrowing years he will be missed by those who knew and loved him; yet while he was on earth it was with him as Browning says :

“ ‘ His heart and brain move there in Heaven !
His feet stay here ! ’ ”

Count Moore had deep compassion for all human woes, but in a special degree for the wrongs and sufferings of his own country. Ireland was always uppermost in his thoughts, although he also held the opinion that the evils which now affect the land are partly the work of

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her own children, and that the remedy should be sought for at home.

“Glorious Ireland, sword and song
Gird and crown thee, none may wrong
Save thy sons alone.”

He constantly said that the Irish were inclined to dwell too much in the past, whereas by working manfully in the present he would have had them try to improve their own condition. In the United States, where so many of the Irish race have succeeded, their watchword is, “In America no one must ever look back.” As an illustrious American statesman has said: “The bed-rock of the State is not in institutions or constitutions, but in personal character, sobriety, integrity of public life, love of country, and faith in God.” In the spirit of this remark Arthur Moore valued highly the virtues of his fellow-countrymen—their chivalrous generosity, their honesty, their good humour, their kindness of heart, their patience and their morality; but he felt sorrow at seeing their noble character marred by ignorance and want of self-reliance, by their thriftlessness, their childish waywardness, and apathy, which are the evil heirlooms of centuries of strife and oppression. Thus he yearned to make them awake and bestir themselves. He felt that if they would forego for ever their happy-go-lucky and careless ways they might ensure the dawn of a brighter day for that land which, however poor in the goods of this world, is rich in faith and has such a glorious past. The record of his good works on behalf of Faith and Fatherland is long and honourable, and entitles his memory to enduring veneration.

It is impossible in this sketch to do justice either to his life or his character. To those who knew him well

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the portrait must always seem incomplete, for the captivating smile and the wonderful personality cannot be reproduced. But the good which he effected is bound to live on, and perhaps the best monument to his memory is the new moral purpose imparted to so many others who caught the infection of his earnest zeal for the glory of God and the well-being of his fellow-men.

CHAPTER II.

SCHOOL LIFE—ENTRANCE INTO PARLIAMENT.

ARTHUR MOORE was born at Liverpool on the 15th September, 1849. He was the youngest of five children—two sons and three daughters. The eldest daughter Edith. died unmarried in 1899, and is buried in St. Joseph's Abbey, Roscrea; the second, Blanche, is a nun in the Sacred Heart Order; and Laura married George Vaughan, son of the Hon. George Vaughan, brother of the third Earl of Lisburne; she died in 1898.

Arthur and his elder brother, Charles, were educated at Ushaw College, and when his brother died there in 1861 he became heir to his father's property in County Tipperary. Unfortunately, there are very few records of his early life, but we are indebted to the Very Rev. Canon Dallow for the following reminiscences of his college days, which will serve to show how from the earliest time his good qualities and kindness had gained him the universal esteem of others:—

“I have had the pleasure of knowing Arthur Moore since the year 1862. Ever since that time he has proved himself to be, in every sense of the word, a true and sincere friend. Though one of the younger boys of our school, he had a certain personality about him which it is hard to describe, but which possessed an attraction for the more thoughtful amongst us. Though he did not shine at the public games his warm and generous disposition made him very popular with us all.

“In those days gardens were all the rage; a strip of

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land was laid out in small allotments, which were owned by individual boys or by a joint stock company. These were cultivated with not very much care, and, I am afraid, less taste. I well remember, however, that Arthur had one of the most satisfactory of these gardens, and it possessed a certain article that was far more popular than flowers—viz., a good-sized, well-built wooden bench, placed against the wall. At the back of this, so as to give it the effect of an arbour, were grown sundry little creepers, which he trained to crawl up the wall. This bench proved so convenient for his friends, more especially as it commanded a good view of the first cat-ring, that the rightful owner could never find a place on it for himself. In fine weather it was occupied, or rather usurped, by some of his boon companions, and Arthur's good nature would never disturb them in their unlawful possession.

“A love of music was one thing that proved to be a strong link of friendship between us. Arthur had a good voice, together with a correct musical ear, and as I had a certain facility at the piano, we many a time, on wet play-days, would retire to a music room to practice a few songs. At the time-honoured rural tea fights, which were held in those days at Cornsay and Biggin, he was a great acquisition, and we could always look to him for a song with a stirring chorus. In the higher classes he was placed in the choir, and his voice proved a great power there; the services of the Church on great feasts had always a special charm for him, and on these occasions he would do his duty in the choir with all that strength and enthusiasm which were characteristic of him.

“Another of the arts that always had an attraction for him was that of eloquence; and when a debating

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society was formed Arthur was unanimously elected to be our chairman.

“ In later years, when we reached the school of philosophy, it was Arthur Moore’s high lot to fill that post of honour and responsibility—the censor’s. This he did most efficiently, being very popular with the whole house, and, what was of great importance, a *persona grata* with our good old president, Dr. Tate. He studied for one year in divinity, and went through a course of dogmatic theology.

“ His piety and love of the services and ceremonies of the Church, which were very evident to all of us, certainly bore fruit in his after career. Among all the devout laymen I have known, I never knew one who was the equal of Count Moore in fervour and devotion to religion.

“ Amongst the limited ranks of the Catholic laity in our great empire, there are but few who have displayed the energy and zeal for the cause of religion which was the leading feature of Arthur’s life. On looking back it does seem a cruel thing that his parliamentary life was only a short ten years, when we consider the good he could have done and had the courage to do. His untimely loss will be felt more than can be at first imagined. We leave to others who are more capable to tell what he has done with heartiness and sincerity for his country.

“ To conclude, had Arthur Moore lived he would have been a tower of strength to the Irish Catholic body.

“ Now that his body rests within the shadow of St. Joseph’s Abbey, Roscrea, it is for us to lay to heart the lessons his life has taught us. May his ‘memory ever be in benediction!’ ”

He left Ushaw College in the year 1871, after spending

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ten happy years there, full of lofty aspirations and noble enthusiasms, taking as his motto the words of the poet :—

“ In the world’s broad field of battle,

In the bivouac of life,

Be not like dumb driven cattle—

Be a hero in the strife.”

He was strengthened in his resolves by the example of his home, where his father, a recent convert, and his mother taught him by their example to lead a Christian life.

Soon after leaving Ushaw he went abroad, and was in Spain during the Carlist war; he spent some time at the headquarters of the Carlist army, and on leaving them had many strange experiences. While travelling through the country in an eight mule wagon he was arrested as a spy, and had some difficulty in proving his identity and obtaining his release.

Arthur Moore began his political life when he was twenty-five years of age. The story of how he became a member of parliament has been well told by A. M. Sullivan in his fascinating book “New Ireland.” “William Scully, a Tipperary landlord, was shot, whilst he was striving to evict some of his tenants on his Ballycohey property, but having recovered from his wounds he set to work to evict mercilessly every man, woman and child on his extensive estate. The whole kingdom looked on aghast, but there was no law then in existence to withhold his hand, and the doomed peasants hopelessly and sullenly awaited their awful fate. Heaven, however, sent them timely help and succour, for Mr. Charles Moore, of Mooresfort, who then was member of parliament for County Tipperary, having earnestly besought Mr. Scully to spare the unfortunate and unoffending people, ended his appeal with these words: ‘Say what price you put on your Ballycohey

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property! I will pay it to you, and let there be an end to this dreadful episode.' Mr. Scully consented to sell his property and Mr. Moore paid the large sum which he demanded, and thus saved the wretched tenants from eviction." Mr. Moore died shortly afterwards, and the burghers of Clonmel then selected his son, Arthur Moore, to represent them in Parliament.

Mr. Gladstone had made a brave and well-meant attempt to remedy the "miserably and scandalously bad" condition of the Catholics in Ireland with regard to University Education, but his scheme had failed, for both the English Nonconformists and the Irish Catholics united in condemning it, and the Conservative party, under the skilful leadership of Mr. Disraeli, successfully seized the opportunity for overthrowing the Liberal Government. Parliament was dissolved at the beginning of the year 1874, and a general election took place in February. The borough of Clonmel hitherto had elected as its representative Mr. Bagwell, of Marlfield, a gentleman of ample fortune and of Liberal views. He had voted with his party for the disestablishment of the Protestant Church in Ireland, for the Land Bill of 1870, and for many other Liberal measures; but having refused to uphold the demand for the restoration of the Irish Parliament and for a Catholic University the electors of Clonmel unanimously invited Arthur Moore, who was then travelling in Palestine, to become their representative. He willingly consented and while on his way home from the Holy Land was returned at the head of the poll. The tenant farmers of the southern half of County Tipperary flocked into Clonmel in great numbers, and they were hindered with difficulty from nominating him for that county. His speeches after the election gave great satisfaction both

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to priests and people. He was especially emphatic when referring to education, which was a burning question of the day; and he made a happy "hit" against the secularists when he compared their idea of "teaching youth all the noteworthy facts contained in the grand volume of nature, while carefully omitting all reference to its author, to those peculiar playwrights who arrange a performance of 'Hamlet' with the part of Hamlet carefully omitted." He also made known in straightforward language his sympathy with the national demand for self-government, and his constituents were glad to have as their representative in Parliament the son of Charles Moore, who had been ever the faithful friend of the farmers and the popular member for County Tipperary. The following letter has been received, giving the true reason of his return to Parliament in the election of 1874.

The Very Rev. Canon Flynn, P.P., of Ballybricken, Waterford, writes on June 17th, 1905, of this election:—

"When the Count was put forward for Clonmel in 1874 he was known to be a sterling, uncompromising Catholic—just the type of Catholic man wanted in Irish public life, and this knowledge was acquired in a curious way. I had met the Count and his family in Rome in the winter of '68 and '69. In Clonmel in '72, when he was attending the Spring Assize, he met me in the street and put a case of conscience to me. I soon relieved his mind, and then asked who he was. When he told me, we both remembered that we had met in Rome. I told the incident at dinner to the P.P. and my fellow-curates, and we all concluded that he was just the class of man that should occupy public life in Ireland, and resolved to put him into Parliament if ever we got the opportunity, so when the time came we returned him

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for Clonmel (though his constituents had never seen him), because he was a sound, practical Catholic—a fit model for his class in Irish public life. I have never changed in my opinion of the Count, nor in my regard for him. I considered his death a public calamity, and I am glad that those he loved will not allow him to be forgotten, and I should be pleased to think I had a share in keeping his memory green in the hearts of the people for whom he did so much.”

A Girls’ Industrial School was established in the town of Tipperary in 1872, certified to accommodate 64 children. There was no place for the children but the existing day schools, which supplied two rooms in all, one for dormitory, the other for dining-hall, work-room and kitchen in one. Arthur Moore, who was then but 23 years of age, and might have been thinking of other things, came forward and subscribed £500 towards building a new industrial school. The work was begun and soon finished with some extraneous aid, and the children transferred to the new buildings, where the Sisters of Mercy have continued to train and educate orphan and unprotected girls.

In 1873 the Sisters of Mercy first took over the workhouse hospitals, and this was almost entirely owing to the efforts of Arthur Moore in the face of very strong opposition from the Protestant guardians; but after a protracted struggle he gained his point with the help of the priests, Catholic guardians and ratepayers. To the nuns having charge of the workhouse hospital in Tipperary he gave £100 towards fitting up a small convent on the premises, to avoid any extra possible expense in providing them with out-quarters, and since then the nuns have been the greatest help and comfort to the sick poor in the workhouse hospitals.

CHAPTER III.

PARLIAMENTARY LIFE.

THE Conservatives won by an overwhelming majority at the general election of 1874. When Parliament met in March, a Conservative Ministry was formed, with Disraeli as Prime Minister. Isaac Butt was the leader of the Irish Party, but there was little hope of any useful measure being passed for Ireland. The Irish leader, however, wisely thought that if the Irish party made a persevering attack all along the line of English misgovernment in Ireland they should succeed in convincing the English members of parliament and all fair-minded Englishmen throughout the country of the justice of Irish claims. He therefore frequently impressed on the House that the best way to govern Ireland was to allow Irishmen to govern themselves, but, being above all a practical politician, he sought to gain the goodwill of the English and Scotch members for the Irish tenant farmers, who were suffering both from absentee landlordism and from insecurity of tenure. Mr. Butt brought in several very moderate Bills between the years 1874 and 1879 in order to secure for them free sale, fair rents, and fixity of tenure.* His efforts were unavailing for the moment, but the good seed which was then sown afterwards bore abundant fruit. Arthur Moore bravely stood at his side during this gallant fight for the welfare of Irish farmers. He also spoke well on their behalf at an Agricultural

* See Healy's "A Word for Ireland."

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Meeting which was held in the town of Tipperary in 1876. In the course of his speech he said : “ He could not exaggerate the importance of meetings such as the present in a country like theirs, where landlord and tenant are brought together, and kind feelings of mutual confidence grow up amongst them. Too much has this country suffered from that unworthy estrangement of classes. The landlord has been too much in the habit of looking at his tenant as something like a deer in the forest—picturesque, but better at a distance—while the tenant has naturally regarded the landlord as half a tyrant, half an oppressor. But on such occasions as this, landlord and tenant meet together and find that their interests are one and the same, and that if they are not allies the country will never be strong. It is the interest of the tenant to have a prosperous landlord, and it is the interest of the landlord to have a prosperous and industrious tenantry. We cannot separate their interests. The more prosperous the tenant is the more prosperous the landlord will be. He would like to see the hæmorrhage of emigration stayed, and men—not cattle—becoming more numerous around him. Long ago the poet said in lines that will never die :

“ ‘ Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay.’ ”

In March, 1876, he spoke strongly in the House against Sir Thomas Chambers and Mr. Newdigate’s Bill for the inspection of “ Monastic and Conventual Institutions.”

There were two sections of opinion in Ireland at this time, one of which hoped for remedial measures by legitimate political agitation and by constitutional efforts in Parliament, whilst the other, relying on physical force, was opposed to all agitation to secure

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legislative remedies. The Irish party in the House to some extent reflected this division of opinion. Butt and his followers sought concessions by argument and persuasion ; but these being refused by the Tory Ministry, Parnell and his friends pursued what they called "a policy of exasperation," treating the House of Commons with contempt, remorselessly obstructing all business, and striving to put the parliamentary machine out of gear, thereby winning the enthusiastic applause and support of their fellow-countrymen, but arousing the fierce animosity of the English people.

The Prime Minister, having declared that "we should not look upon the Irish people as strangers to us, either in interest or affection," made a successful effort to settle the question of higher education in Ireland. Mr. Gladstone, when dealing with Irish disaffection, had acted well with the Protestant Church and the Land Question, but had failed to redress the great grievance under which the Catholics of Ireland were suffering in the matter of University Education. Earl Cairns, on behalf of the Conservative Ministry, introduced a Bill into the House of Lords in the year 1873 for establishing a system of Intermediate Education in Ireland, declaring that "it was necessary to build up and strengthen the walls before the roof could be put on the structure ;" and this most useful measure became law with the almost unanimous consent of both Houses of Parliament. Arthur Moore warmly welcomed this attempt on the part of the Conservative Government to raise the intellectual state of the Irish people, but he, together with many other Irish Catholic members of parliament, strongly urged the Government to give also the inestimable boon of a University Education to the Catholics of Ireland. In June, 1877, he said : "At this late period

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of the session many will feel reluctance in opening this difficult question, and were it not of transcendent importance the House would not now be easily moved to consider it. The position of Irishmen as regards University Education we were told three years ago by the right hon. gentleman the late Prime Minister is 'bad, scandalously bad,' but what are our feelings when we turn to the report of the Census Commissioners published last year, and we find we are absolutely in a state of retrogression? They tell us that of the whole country only 24,170 persons are in receipt of superior education. Now this includes all, from the small boy learning his Latin grammar, or the girl learning her first French, to the student of metaphysics or higher mathematics. We are further told that during the period (1861 to 1871) 155 intermediate schools have closed. These figures are not encouraging; but if we turn to England for a moment and consider the generous efforts that have been made of late years in the cause of education our feelings of anxiety are intensified to exasperation. (Hear, hear.) In 1866 there were 600,000 children in the Government schools of England, now there are 1,800,000; the average attendance during the same period has grown from 1,000,000 to 2,000,000. I mention these figures to show the energy with which the cause of education has been pushed forward in England, and if we turn to Scotland we find still greater efforts—four universities for three millions of people, all thrown open to all comers and giving all a chance in the battle of life. What is our position? We, too, have universities, and colleges, and schools of royal foundation, endowed schools and free schools belonging to various societies, and many of them richly endowed, and still the result is miserable. The reason is not far

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to seek. All these treasures of learning are offered to the Irish Catholic at the price of what is far dearer to him—his truest conviction. That the Irish people will never accept any system other than the denominational is perfectly certain ; they have left no stone unturned in their efforts to impress upon England and upon this House their unswerving intention of accepting only a purely denominational system. Over and over again this earnest desire has been expressed by petitions and by public meetings. It has been a test question with members seeking admission to this House. Nor is this merely the feeling of the lower orders, for in the year 1870 my friend the member for Roscommon (the O'Connor Don) was entrusted with a petition signed by 960 noblemen and gentlemen. And now, sir, if you are convinced that only a denominational system will be accepted by the greater bulk of Irishmen it seems that you must ask yourself not whether we are right or wrong so much as whether, such being the case, it is wise or politic in you to refuse higher education altogether merely because you cannot agree as to the basis of that education. The Irish people are most anxious for University Education ; they know their own deficiencies and they lay the blame upon you. They are most anxious to raise the standard of education throughout their country. They know well that no nation can be great or prosperous which is not educated, and that there are no shackles so strong and no fetters so tight as those forged by ignorance ; and they believe that in the past your policy was to keep them in darkness and ignorance that you might more easily hold them in subjection, and some there are who perhaps still think that in the present hapless plight of higher education in Ireland there lingers a trace of that same

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narrow policy. I appeal to Her Majesty's Government to take this question in hand and to come to our assistance with a generous though tardy measure of justice. Even while we are talking time is speeding on, a generation is passing away, and thousands of careers are being thwarted and blighted in the bud. The loss to Ireland is not a pecuniary loss which can be made good: it is a loss which not even time itself can repay. The effects of this measure are beyond calculation. I believe it would result in a great accession of strength to the empire. Ordinary education can conquer prejudice, and I believe that under a fair system of higher education many prejudices of centuries would disappear. Irishmen would see the hopelessness of revolution and the necessity of union. I believe, sir, that it would result in the more efficient administration of justice. Centuries of misrule have caused the Irish peasant to look upon the law as his natural enemy, and to shield the criminal even when he detested the crime. Education would teach him that the law is only the arm of society raised in self-defence. But far above these results I look for a fresh accession of strength to the national life in the uniting of all Irishmen in one mind, one purpose, for the welfare of their country—a union only to be looked for on the firm basis of equal rights and privileges—a union impossible as long as the great mass of the people labour under grave civil disabilities; but remove this link in the chain of ascendancy and I believe the result will be a prosperous and united people."

Thirty years have passed since these words were spoken by Arthur Moore. Another generation has grown up without higher education, and the loss to them and to Ireland is irreparable.

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In the course of a speech on education, in June, 1878, he complained "That the Catholics of Ireland met with no respect for their religious convictions, while those of Protestants, Atheists, and Infidels were fully responded to, and their requirements provided for. This course would not add to the confidence which the Irish people felt in Her Majesty's present government. He could not forget that while a mere matter of justice was denied to the people of Ireland a sum of no less than £238,000 was added this year to the vote for education in this country. It was a very hard trial to come to that House year after year asking for a small acknowledgment of their educational claims and yet meet with no response. A satisfactory solution of the question would, he hoped, soon be discovered. They might shut their ears now to the demand made, but eventually they would have to hearken to the oft-repeated voice of a nation crying to Heaven for what was only their just right."

The Prime Minister yielded to the wishes of the Irish members of parliament, and brought in a Bill in the year 1879 for abolishing the godless "Queen's University," and for establishing "The Royal University," with power to give degrees, fellowships, scholarships, and prizes to Catholics and Protestants alike. It became law, notwithstanding the hostility of some Liberals, and the Irish Catholics accepted it as an acknowledgment of their claims, and as laying the foundation for a future equitable treatment. It could not be a final settlement, for it established only an examining, and not a teaching, University.

Arthur Moore, during the remainder of his life, denounced the cruel injustice of depriving Irish Catholics of the opportunity of giving higher education to their

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sons and of developing the mental resources of their country, and he often besought his Catholic fellow-countrymen not to allow the whole life and energy of their native land to be stunted and maimed by this intellectual starvation, reminding them that they belonged to a religion whence all universities have sprung.

This important question of higher education has not yet been settled in a satisfactory manner; but the patient and persevering labours of Arthur Moore and his friends have not altogether failed to do good, and his efforts for the moral and intellectual welfare of his fellow-countrymen are still bearing fruit; but, above all, he seemed to stand almost alone as the champion of the poor, and whether pleading for the better administration of the Poor Laws, or for the protection of the Irish emigrants, his voice was heard and listened to, and little by little the sincerity and disinterestedness of the young member for Clonmel won the goodwill of all the right-minded members of the House of Commons.

CHAPTER IV.

WORK FOR THE POOR—INDUSTRIAL SCHOOLS, &c.

ALWAYS having at heart the temporal and spiritual welfare of poor children, Arthur Moore bewailed the unhappy fate of those wretched outcasts of society whose only home was the dismal workhouse. He often brought the subject of "Children in Irish Workhouses" before Parliament, and he earnestly pleaded there the cause of those luckless waifs and strays.

He made this eloquent appeal in their favour on June 27th, 1879, saying that "He had the honour of submitting once more the question of the poor children in Irish workhouses to the consideration of the House, and while it might be his duty to say much against the present system he trusted it would not be thought that he wished to attack the guardians of the poor. He was fully sensible of the time and attention they gave to such matters, and he warmly appreciated the value of their services. As far as his experience went he had always found them ready to do all in their power for the children; but of what avail were their exertions under such a system as the present, which was not only defective, but radically bad? It was for the House to decide what steps should be taken to grapple with the evil. For his part he thought that a beginning should be made with the children. He well remembered the case of a young man whom he used to see loitering about the streets of an Irish town, haggard, worn, and miserable, though only at the beginning of life. Nothing cheered him, and he seemed disheartened

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and reckless. For a time he lost sight of him, and when next their eyes met he stood between two armed men a prisoner in the dock charged with a foul murder. The law had its course, and that crime was expiated upon the gallows. Afterwards he tried to trace his history. He had never known father nor mother. The former was a wandering vagabond, who passed through the town never to be seen again; the latter a convicted felon, who gave birth to him within the precincts of the jail. Was it wonderful that his career was unhappy? Perhaps he was more sinned against than sinning. Was there a man listening to him who could say that, thus forlorn and forsaken, without a word of advice, without good example, without a father's care or a mother's love, he would have come to a better end? This case was but a type of many, and it was on behalf of such—the waifs and strays of our great towns, the orphan and deserted children, whose parents were either dead or criminal—he made his appeal. He appealed to the House to rear them, not in luxury and comfort, but, if humbly and poorly as beseemed their rank, still in honour and righteousness, that they might start even in the race of life and win their bread bravely and honestly. This was the issue he commended to the wisdom and patriotism of the House—an issue that involved the happiness both here and hereafter of many thousands of their fellow-creatures.”

“Less often heard than some of his parliamentary colleagues,” said a well-known newspaper, “Mr. Arthur Moore is a fluent speaker, and his voice is frequently and effectively raised, not only within the walls of St. Stephen's, but in many a public hall, in favour of those reforms which will do most to ameliorate the lot of the poor and the distressed. Most especially is Mr. Moore

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devoting himself to the task of improving the condition of children in Irish workhouses : making, session after session, persevering efforts to draw the attention of Parliament to the need of a reform in the treatment of the juvenile population crowded into the unions of Ireland. The dreariness of the children's lot is a blot in a world darkened sufficiently by the print of sorrow. Mr. Moore draws the picture vividly, yet soberly ; there is nothing over-coloured in his simple and graphic story. He shows us the children wearing the brand of the workhouse painted on their caps and across their shoulders, feeding from a common plate, and often drinking out of cans fastened to the table by chains. And he tells a piteous little incident of a dying child taking a fancy to a bit of the dinner of the superintendent in the ward, and asking to eat it off his pretty plate. It was a bright plate with a coloured pattern upon it. The childish longing for prettiness was there, fresh as ever, unextinguished in the gloom of its hapless surroundings. Mr. Moore has also recognised that the gap placed between innocent children, the aged, the afflicted, and the able-bodied paupers is not kept in view, in the haunting fear that the union should be made a too inviting haven to vagrants. In other Catholic countries, where the law does not provide for the poor, but where the sick, the aged, and the young are tended by those who consecrate themselves to this ministration for ' the love of God,' the moral responsibilities right themselves. But in Ireland it is otherwise; and what Mr. Moore has set before himself is to show to Parliament ' the demoralising influences surrounding the children, the want of proper supervision over them, the absence of classification, and to obtain for them ' training that will fit them to face the world honestly

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on leaving the workhouse.' The first speech he made in Parliament on this subject, when he drew a poignant picture of the influences surrounding pauper children, brought down upon him many bitter recriminations. The story was too melancholy to be believed. The report of Major Trench's Poor Law Inquiry Commission, which was published the following year, however, established Mr. Moore's case, as set forth in his speech of June, 1879. He dwelt upon the necessity of careful classification, of separating children from adult paupers ; upon the duty of prohibiting the intercourse of innocent girls of fifteen, discharged from the schools, with women whose conversation is evil. He pleaded especially for *Industrial Training for the Children*, dwelling upon the excellent effect made upon character—proved by statistics—and the vast reduction of juvenile crime since the formation of Industrial and Reformatory Schools. 'The weal or woe of this world is to be decided by the multitude of little ones who receive from us their first ineradicable impulses towards good or evil. If we can train those young hands to do honest work, brace those young hearts to manly devotion, to duty and self-control, if we can discipline these impressionable natures, we are working towards the extending and strengthening of God's kingdom in future years.' Therefore it is that we have gone into this workhouse question at length, and because it is one with which the name of Mr. Arthur Moore, more than any other, is associated in parliamentary life."

He struggled during his whole life, both with voice and pen, to ameliorate the lot of those unhappy men, women, and children, who through poverty or sickness are shut up in the workhouses throughout this island. He made earnest appeals in their favour as soon as he

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had entered the House of Commons, and he always advocated their claims to a better and more Christian treatment. The terrible scenes that took place in the workhouses during the famine years awoke an ineffaceable feeling of dislike to them amongst the Irish people. The system is wrong and unnatural, because it uproots that home-life which is so dear to the human heart. The sorrows and sufferings of the tens of thousands who have lived and died in the workhouse during the last fifty years can hardly be imagined, and many of those wretched paupers were of the best blood of the Irish race. Count Moore never ceased, from his entrance into public life till his death, to uplift his voice against this antiquated, irrational, and immoral workhouse system. When speaking in the House of Commons in 1881 he said :—

“The state of the Poor Law in Ireland is so closely connected with crime that he ventured to detain the House to explain.

“The man in adversity in Ireland had to wait until some foreign relief or some timely bestowal came to his assistance, or else abandon his home, sell his furniture, sacrifice all in fact, and enter a workhouse, which he detested in a way no Englishman could realise. Poverty and crime were unquestionably closely allied in Ireland. The Poor Law of Ireland must receive attention. There was no use in bringing in Coercion Acts if they would not remedy the evils under which Ireland groaned. The Poor Law system in Ireland was part and parcel of the Land Question. His heart melted with pity at the sad lot of children who, bereft of father and mother, were thrown upon the world without a home to shelter them or a friend to pity and protect them, and when he heard that the Fathers of Charity, out of love of Him who had



ST. JOSEPH'S
CONVENT
CLANNEL

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said ‘suffer the little children to come to Me,’ were willing to take loving care of those waifs and strays of social life he was glad to give them the necessary help to carry out this work.”

Since then hundreds of orphan and outcast children have found happiness, food, shelter, and Christian teaching in the Industrial Home founded by him, at the cost of £10,000, on the banks of the Suir, near Clonmel.

The following, taken from “The Tablet,” of December, 1899, shows the interest with which he followed this question of Industrial Training :—

“A deputation representing various local authorities and public bodies throughout Ireland waited on the Chief Secretary in Dublin Castle for the purpose of pressing on him the necessity for reforming the present arrangements in connection with the admission of children to industrial schools in Ireland. The deputation complained of the interpretation put by magistrates on the circular lately issued by the Government in reference to the working of the Industrial Schools Act, and stated that magistrates, before committing children to these schools, made inquiries as to whether, in the event of their not being committed to the school, they were likely to fall into crime. The deputation contended that the magistrates were not bound to make such inquiries, and that destitution should be a strong element in reference to admission. It was suggested that either the circular should be withdrawn or that, if necessary, the law should be altered in conformity with the liberal interpretation placed upon the Act prior to the issuing of the circular. Count Moore, M.P., in introducing the deputation remarked that they were all aware of the great degree of misrepresentation to which the Chief Secretary, in this matter, had been

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exposed. He did not say that there might not be abuses in the present system, and he thought it was the duty of the Government to deal with them, and he hoped the Chief Secretary would dismiss from his mind that they were in this matter desirous of defrauding the taxpayers. There was no one who was prepared to defend colourable begging, but still if they put the screw upon fictitious begging they might find the children qualifying for the schools under circumstances that might cast a shadow on their future lives. He denied that where there was colourable begging it was for fraudulent purposes. It was well known that the industrial schools had done a great deal of good. In the last three years he found there were only three cases of re-committal of children for crime. What they came there for, was to ask for a broad and generous interpretation of the Act. He denied that the Act was intended exclusively for children in criminal surroundings. That contention could not be maintained, seeing that the 20th Section provided that the managers might exercise a discretion in boarding out children with their parents and guardians. Surely it was not intended that children should be boarded out with criminal parents or guardians. They hoped that as a result of that deputation they would have a reasonable as well as a careful and generous working of the Act to enable the managers of these schools to carry on the good work they had instituted. Sir Thomas Esmonde spoke on behalf of the County Councils. Then the O'Connor Don, who had introduced the Industrial Schools Bill and passed it through the House of Commons in 1868, and had been a member of the Royal Commission which inquired into the subject in 1883, in the course of a lengthy speech considered the general question as to the objects for which the Industrial Schools Act had been passed, and

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whether those objects had been obtained. After several other speakers had explained how the circular affected their schools, the Chief Secretary replied that, under the Act, destitution would only be an element in the considerations upon which the magistrates acted. The object of the circular was to call attention to this fact, and to the flagrant abuse known as fictitious begging; cases had been artificially brought within the limits of the Act which ought not to have been taken up by any public body except boards of guardians. He could not see his way to withdraw the circular, but he hoped his explanation would remove some of the difficulties referred to by the deputation."

He raised his voice also in denunciation of the bigotry towards Catholic children which had been shown in some workhouses and schools in England. He said "That he wished for some information as to Roman Catholic children in these schools. Last year he had brought forward many cases of bigotry on the part of local authorities. There was in a Lancashire union a Roman Catholic Church within 15 minutes' walk of the workhouse, and the paupers were not allowed to go to it, and in many institutions in Lancashire the boys had been flogged into conforming to the Protestant services. There were four unions which would not yield in the slightest degree to the reasonable demands of the Roman Catholics. This was a miserable religious persecution, and, naturally, Catholics felt it very deeply. What he maintained was, that Roman Catholics should have perfect religious freedom, and in the case of those who were paupers the fact of their being paupers ought not to be a reason for forcing on them religious opinions that they did not entertain. In addition to the right of visiting their churches they ought to have the right of being visited by their clergy."

CHAPTER V.

MARRIAGE AND RE-ELECTION FOR CLONMEL.

ARTHUR MOORE spoke often and well in the House of Commons ; and when the Government brought in a Peace Preservation Bill for Ireland in 1875 he denounced it, saying that "Such legislation was totally opposed to the British constitution, and if it were proposed for England it would not be tolerated for one hour. No facts to justify it had been laid upon the table of the House for hon. members to study. He was perfectly prepared to support the Government in anything that might be necessary for the maintenance of law and order ; but at the same time it was their duty to submit the facts to the House. He believed that these facts would show that the outrages occurring in Ireland extended over a very small area. There must be a fairer understanding and a greater freedom in the expression of public opinion before Ireland could be successfully governed. He condemned the system of 'Backstairs Government' in Ireland, under which private information was given without any proof as to its true foundation. It would be well if more weight were given to the expressions of opinion of the Irish members, who were really responsible for the country, and whose interest it was, quite as much as that of the English Government, to maintain the peace and order of the country."

The Peace Preservation Bill passed through the House at the end of February notwithstanding the

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opposition of the Irish Nationalist members. Arthur Moore, when protesting against the Bill, warned the Government that "If they had introduced remedial measures first they would have enlisted the sympathy of all right-minded men in any protective measure they might afterwards have deemed necessary ; and if they wished to make the country prosperous they must slowly and patiently undo all the evils which were brought about by years of misrule ; and he called upon them to meet agitation by remedies 'other than by force.' "

He threw himself with the utmost energy into every movement, both in England and Ireland, which had for its object the temporal or spiritual welfare of his fellow-men. He was fond of political life, with its many exciting struggles, and he took a great interest in those stirring events which took place during the six years that this Parliament lasted—the Bulgarian atrocities, the Servian war, the attack of Russia upon Turkey, the almost total downfall of the Ottoman Empire, the anchoring of the English in the Dardanelles in order to save Constantinople from the victorious Russian army, the treaty of Berlin, and the rise of Imperialism in England ; and he then saw that noblest of human phenomena : "The spirit of a great nation called into energy on a grand occasion." He made many friends amongst the members of both the great parties in the State ; and his earnestness of purpose, his uprightness, and his lofty principles endeared him to all who knew him.

The year 1877 was an eventful one in the life of Arthur Moore, for during that year he was High Sheriff of County Tipperary ; was made a Count of the Holy Roman Empire ; and married Mary Lucy, only daughter

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of Sir Charles Clifford, a distinguished member of one of the oldest Catholic families in England—an illustrious family in the best sense of the word, for they kept alight the lamp of Faith through all the years of persecution. Mr. Moore had, therefore, for his father-in-law a member of the English laity as zealous as he was himself in the sister island, and one who took a foremost part in every Catholic movement of his time. and was beloved alike by rich and poor.

The wedding took place in London on the 7th of February, 1877, and thus began a life journey pursued together with steadfast affection to the end. This happy union was blessed with three children—of whom two, Charles Joseph and Edith Mary, survive—the eldest, Arthur Joseph, a very gifted boy, having died in 1900 at the early age of 21.

During the many happy years they spent at Mooresfort, Arthur Moore won the affection and esteem of everyone by his many noble qualities and his unaffected kindness and goodness of heart. He loved and respected the Catholic people amongst whom he dwelt, and he ever treated the poorest labourer on his land with the old-world courtesy of a truly noble heart.

He traded well with the talents which God had given to him in such abundance; and acted on the counsel which St. Paul had given to the Christians of his own day: “Therefore, whilst we have time let us work good to all men, but especially to those who are of the household of the faith.”

Whatever his hand was able to do he did earnestly; in the Press, in Parliament, and on the platform his voice was ever heard pleading the cause of the poor and the oppressed. He was in many respects a Christian knight of that mediæval world which, stand-

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ing halfway between ancient and modern times, has been rightly called the "Age of Faith." He was a staunch and steadfast champion of the best interests of the Church; and when his earnest efforts on behalf of the rights of his fellow-Catholics, and of the welfare of Holy Church, became known in the Eternal City, where he had been Private Chamberlain for many years, Pope Pius IX. further honoured him by making him a Knight Commander of the Order of Saint Gregory the Great and a Count of the Holy Roman Empire.

When he was not busy with his parliamentary work, he was travelling about the world doing good everywhere—making pilgrimages to the holy places of Europe and the East, consoling the sorrow-stricken, giving help to the needy, and taking part in every movement for the good of religion and of the Church. He always faithfully fulfilled his duties as Chamberlain at the Vatican; and he was intimate with most of the leading lay and clerical Catholics throughout the Continent. He was able to hold intercourse with them in their own tongue, for he could speak with facility many European languages—French, German, Spanish, and Italian.

When Parliament was dissolved suddenly in March, 1880, Count Moore, who was again in Palestine, but was able to return in time to issue his address, was elected once more member for the Borough of Clonmel. In his election address he said:—

"Gentlemen, I hasten to offer myself for re-election as the representative of your ancient borough. You know my principles and political opinions. Whatever may have been my shortcomings, I have laboured during the last six years to discharge my duty honestly and faithfully to my constituents and country. It is for you to decide how far my conduct deserves praise or blame.

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“ When I was in a far distant land you returned me to Parliament, an honour which I look on as the greatest in my life, and one which I shall ever bear in grateful remembrance. By so doing you proclaimed your firm adherence to the great principle of denominational education, claiming for the parent as his right, sovereign and indefeasible, freedom to educate his own child in his own religion, and according to his conscience.

“ This great question still remains unsettled, and Irishmen still labour under civil disabilities in the matter of education, which call either for a sacrifice of their conscientious convictions or place a bar to their advancement in life.

“ And yet we are taunted with disloyalty and disaffection because we seek the attainment of our just rights at the hands of a Parliament of our fellow-countrymen. In this spirit Lord Beaconsfield has issued a manifesto, which is nothing less than a tissue of misrepresentation, an appeal to the worst traditions of the past, to that ignorant bigotry and narrow prejudice which have so long blinded Englishmen in their dealings with Ireland, and have lowered England herself in the eyes of the civilised world. At this crisis the voice of Clonmel must be heard with no uncertain sound. Your answer must be prompt and decisive—no wavering, no dissension, no disunion; select whom you please, but let your choice be unanimous.

“ Touching the Land Question, I need hardly say I consider this the question of the hour. I am in favour of Fixity of Tenure, because in my opinion Fixity of Tenure can alone lay the country at rest—by securing the tenant the fruits of his industry and rooting the Irish people in the soil of their native land I am also

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anxious to see forthwith steps taken towards the formation of the Peasant Proprietary, and that with this object a commission be appointed to facilitate the purchase of the estates of absentee landlords—the bane of the country—by the tenants in occupation of the lands.

“This commission should have similar powers with regard to land passing through the Landed Estates Court. In this way I hope to see a substantial yeomanry created, and confidently await the same happy results as those which have attended such a measure wherever it has been tried.

“I am a Home Ruler, and will be prepared to work resolutely with the Irish party for the re-establishment of that great measure, and I believe that such an arrangement, so far from causing the disintegration of the Empire would only tend to strengthen and consolidate it by relieving the over-worked machinery of legislation and restoring peace and contentment to our country.

“In conclusion, let me say, if you elect me, you return a resident landlord whose whole stake and interest is one with your own—one who can fearlessly point to his own estates as an example of what the relations between landlord and tenant ought to be, and one whose voice will be fearlessly raised in the future, I trust, as in the past, in the interests of truth and justice, in defence of freedom, faith and fatherland.”

After the poll had been declared, a meeting was held opposite Hearn’s Hotel, and Count Moore, when presenting himself on the balcony was loudly cheered. He said :—

“Electors of Clonmel, I thank you for the triumphant majority by which you have placed me at the head of the poll. You have set a grand and patriotic example

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to the whole of Ireland, and have proved yourselves strong to resist the voice of the tempter. I give my thanks to our venerated Bishop, who, weighed down by years and cares, nevertheless came here to register his vote, and I thank every man, woman and child here to-night from my heart. God bless Clonmel! She has this day done her duty, and shown a noble example of that union which is real strength."

The Liberal party after the elections had a majority over both the Conservatives and the Irish Nationalists, and the strong Conservative Government, which had gone on victoriously during six years, went out of power. The five following years of Liberal administration were very memorable in the history of Ireland. The fierce struggle between the Land League and the Government, the stormy scenes of obstruction in the House of Commons, the murder of the Irish Secretaries, the trials in Dublin of the Invincibles, numerous agrarian outrages, and a reign of intimidation throughout the country, drew the eyes of all Europe towards Ireland.

The new Parliament met on April 29th, 1880; and in the autumn the House of Lords having rejected the "Compensation for Disturbance" Bill, Ireland became a prey to disorder. In 1881 a Coercion Act, which suspended the "Habeas Corpus Act," was introduced by the Chief Secretary, and a fierce fight took place between the followers of Parnell and the Government; and during a sitting of the House, which lasted for 41 hours, 28 Irish members were suspended, amid a scene of unparalleled excitement, and the debate on the first reading of the Coercion Bill was closed summarily by the Speaker. New Rules of Urgency, which broke the power of the Irish members, were then proposed by the Prime Minister, and almost unanimously adopted. Many

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Radicals, who hitherto had been most friendly to the Irish cause, united together to crush the Parnellites. Arthur Moore then boldly appealed to the House to show fair play to his colleagues. "Those Irish members," he said, "who supported the present Government did so because they believed it to be the only Government that can and will settle the Irish Land Question, and they hoped the Government would accede to the motion of the hon. member for Meath (Mr. A. M. Sullivan) for the adjournment. They could not avoid feeling that after the painful scenes they had witnessed the House was not in a fit condition immediately to proceed with the business before it. It must not be forgotten that on this occasion the House was on its trial quite as much as hon. members opposite were on theirs: and therefore he appealed to hon. members to adopt a manly, English course, and not to exasperate the Irish representatives by forcing on the second reading of this Bill. He ventured to think that the course which Her Majesty's Government now proposed to take was entirely unprecedented. So far as the Irish members were concerned it would be useless to say anything in their behalf, as at present they were not in favour with the House, but he did venture humbly and respectfully to protest against this sudden proposal for the absorption of the privileges of the Irish members."

His words, however, fell unheeded upon the ears of the angry members of the House of Commons.

Whilst the Arms Bill of 1881 was passing through the House he also spoke in opposition to it, saying:—

"That he was reluctant to take a part in the debate, but he wished to ask the Government what distinct assurance they would give that, when the executive was strengthened by the powers with which they would be

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armed when the Bill passed, the rights of landlords would not be pushed to the uttermost? He did not wish to censure the whole class of landlords, but there were some, unfortunately, who took the fullest advantage of their legal position. It was all very well to say that there were agitators among the members sitting in the House as representatives of some of the Irish constituencies, but it could not be denied that among the honourable and right honourable gentlemen sitting on the ministerial bench were to be found gentlemen largely responsible for the present state of things. It was true that there had been a great deal of disorder, but in the large constituency which he represented unbroken peace had prevailed under the most trying circumstances. He yielded to no one in that House in his desire for law and order, but how could he face his constituents if he had to tell them that he had strengthened the hands of the Government in upholding those who oppressed them? He knew of a landlord who had never granted a lease for more than one, two or three years; the renewals, when there was always a rise in the rents, cost the tenants £4; they were not allowed to build, or even make a drain, on the land without permission, could not take a stranger in their house for more than two nights, and were actually not allowed to marry outside the tenantry. The present state of things was intolerable, and unless the Government did something practical towards meeting it he trembled to think of what would take place in Ireland before this legislation was completed. He believed that in many of the poorer districts of Ireland rents would not be paid without bloodshed. He, therefore, hoped some modification of the law would be introduced suspending eviction. Where the land was poorest the

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rents had been and were highest in proportion to the value of the land. The time had come for action prompt and stern. What the Government might do was this—they might establish a court for a valuation of rent. A proposal of that kind was supported by the commission under Lord Bessborough, and why should it not be established forthwith? That would give the tenantry an opportunity of stating their grievances. It was all very well to say they had had a good harvest; but one good harvest would not put the bulk of the people on their legs. At the present moment one in every six of the tenant farmers in Ireland might be said to be bordering on insolvency. The reason why they had joined this agitation was that it was the only means possible, short of bloodshed, by which the attention of that House would be called to the subject. He denied altogether that the opposition to payment of rent was malicious, for the great bulk of the people were honest, and simply asked for a fair solution of the question. Before enforcing on them this Coercion Bill, he hoped the Government would give some clear outline of the remedial measures they intended to propose. On that would depend the happiness and the prosperity of all, perhaps the lives of some. He looked for a measure comprehensive in all its details, decisive in its character, and final as far as human foresight could provide—a measure which would give stability to the social institutions of the country by increasing largely the owners of land, giving the landlords their just rights, and at the same time securing to the tenant and to the hardy mountaineer the profits of reclaiming the vast and beautiful wastes of his native land. It was not for that House to turn a deaf ear to any cry of distress, especially as the agitation would sap the very founda-

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tions of society, and had already thrown the country back 50 years at least. He condemned much that had been said and done, but the agitation must be met by remedies, not by force. Until he heard some clear, decisive indication of the remedial measures intended to be brought in he should feel it incumbent on him to oppose the various stages of the Bill now under discussion."

His words were prophetic, for soon Ireland was seething with disaffection, and agrarian outrages increased in many parts where they had hitherto been unknown.

CHAPTER VI.

SPEECHES IN PARLIAMENT.

COUNT MOORE frequently during the first session of this Parliament of 1880 urged the Liberal Government to pass some remedial measures for Ireland doing justice to the Irish farmers, and thus help to allay the terrible agitation that was bringing such great evils on society. There had been no mention of land reform in Ireland in the Queen's speech, and during the debate on it, on May 20th, he said:—"That no resolution could be framed in more moderate language than that presented for the adoption of the House, for everyone was most anxious to hear what were the views of Her Majesty's Government on this Land Question, and the entire omission of the subject from the Royal speech, which he looked upon as an unpardonable defect, could not but cause much disappointment. It had been said, and he knew that it was so, that the Liberal party, in the course of two months, could not initiate a measure that would deal with the question in all its bearings, but so far from any measure being hinted at in the gracious speech to which the House had listened there was no allusion to that great and burning question which occupied the mind of every person on the other side of the channel.

"Ireland was much in need of some sense of security which would allay the unhealthy agitation which prevailed throughout the country on that question; and he deplored that the people had not had the assurance

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given them—looking to the Liberal Government as they did with some expectation of liberal and earnest treatment—that a measure dealing with the Land and Tenant-right Question would be brought forward, not necessarily in the course of the present short session, but at the earliest opportunity.* He applauded the Land Act of 1870—it had removed many difficulties and allayed many prejudices; but that Act had not settled the question. Though that Act stood out as a great landmark in the history of the Agrarian Legislation, it left defects untouched which called for reform. Eviction by the gradual raising of rent and forfeiture of compensation on non-payment of rent were evils to be remedied, and a small sum might well be voted by Parliament as an experiment towards establishing peasant proprietary. That burden would not fall upon English taxpayers; but the Irish Church Fund might be made to bear it. He asked for a distinct assurance with regard to the question, for it was one which might be settled without delay. When the Government came into office they found a scheme of peasant proprietary cut and dried and ready to hand. The present time, therefore, was a favourable opportunity for acceding to the views of those who held opinions similar to his own. Nothing, he believed, could have a better effect on the Irish peasant than the consciousness that every hour he spent and every shilling he laid out in improving his farm would be to the lasting benefit of his children and himself. He hoped the Government would there-

* In a letter from Sir C. Gavan Duffy, p. 125, in Mr. Barry O'Brien's life of Lord Russell of Killowen, the following passage occurs:—"Only those who know by what long and patient labour public measures are ripened for success will be able to estimate how much of the Irish Tenant-right Act passed by Mr. Gladstone is traceable to the previous labours of Lucas, Moore, and MacMahon."

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fore determine in favour of giving a trial to the system of peasant proprietorship in Ireland, and contended that nothing would tend more to solidify the relations between the two countries, and to settle the affairs of the country itself, than a large increase in the number of the owners of the land."

On the Bradlaugh debate, in June, 1880, in the course of a lengthyspeech, he said:—"Catholics were not allowed for many years to sit in the House, but Infidels, Atheists, and those who denied the existence of a Supreme Being, were now to come in. They had already heard a great deal too much of this affair. Let them look over the habitable globe, with its millions of subjects all uniting in the worship of one Supreme Being, and governed by and looking to this country for freedom and protection, guidance and light. The point really at issue was, Great Britain being a Christian country, were they to allow an avowed Atheist to thrust his opinions on the House and nation and take part in the government of the country? Did Christians want it? He thought not, and he asked the House if the first message they were prepared to send out in the plenitude of their vigour and youth was to be one which should exalt an Atheist and dignify an unbeliever? He did not believe it, and in his humble voice he would oppose the motion, believing that it had in itself the germs which would lead to the degradation of the House, and which would bring disaster and disgrace on the country."

Mr. Gladstone, who hitherto had stood almost alone in the Cabinet against coercion, but had been overruled by his colleagues, at length brought in his Land Bill; and on April 7th, 1881, he explained to the House the measure that gave to the tenant farmers that freedom and security which they had been hoping and

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striving for during many years, and which was destined to work such a lasting revolution in the land system. Count Moore heartily welcomed the Bill, and during the debate on it on May 19th, 1881, said :—

“ They had listened to a great deal of eloquent denunciation of the Bill, but they did not receive from hon. gentlemen any outline of a proposition for the solution of their difficulties. The Bill before the House was a great measure of expediency put forward in a spirit of conciliation. It was all very well for any hon. gentleman to raise the cry of confiscation ; but that was not the view of the measure taken by men who were large landowners in Ireland. Lord Lifford, a member of the Conservative party, had signified his intention to support the Bill, so had Lord Monteagle and Lord Bessborough, the President of the Land Commission ; and Mr. Bagwell, the son of his hon. predecessor, went so far as absolutely to put before the Commission a short Bill based upon the three ‘ F.’s ’—an outline of the measure now before the House. These gentlemen were judges of their own interests, and were as capable of forming an opinion on the Bill as the hon. member for Mid-Lincolnshire or other gentlemen on the same side of the House. His own view was that the tenant’s good-will consisted in a sort of proprietary interest in his land—an interest that no Irish landlord could wholly ignore. When free sale and virtual fixity of tenure had created for a tenant a tangible interest in his holding, the necessity for fair rents naturally followed. The claims relating to fair rents certainly formed a cardinal part of the Bill, and ought not, therefore, to be open to the charge of obscurity ; but in spite of all that had been said on that point he believed that all that was intended was that in fixing a fair rent the

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tenant's interest should be borne in mind. A great deal had been said about confiscation, and the hon. member for Mid-Lincolnshire had prophesied that after the Bill passed the landlord would become an absentee, and that they would lose all interest in their estates. But the Ulster landlords had not done so, and as for confiscation, though he owned that he had his doubts as to the working of the Bill, he thought that its general effect would be to increase rather than to diminish the value of the estates all over Ireland. Tenant-right was a guarantee for arrears of rent, and made it to the interest of the outgoing tenant to leave his farm in good condition; in short, it was, so to speak, the reserve fund of landed property. There were two matters with which the Bill ought to treat—namely, leases, which were often most tyrannical, and the large sum (estimated at £16,000,000) belonging to the Irish farmers, and lying almost idle in the bank at 1 per cent. The farmers would be glad enough to get 2 per cent. for their money on Government security, and he would like to see them subscribe to a fund which would enable them to buy their own farms. Next, with regard to the very important subject of over-crowding, he could only say that in many districts, particularly on the western seaboard, the evil was so great that free sale and fixity of tenure would be all but worthless unless steps were taken to diminish the excessive density of population. This Bill would fall short of what was required unless means were adopted to provide for this teeming population, who were in a chronic state of semi-starvation. The Irish, he might observe, were a sentimental people, and there lurked in their minds a suspicion that the plan of emigration was, in reality, a project to exterminate them. He could well understand the hesitation and

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difficulty which a Prime Minister must feel in regard to undertaking large public works, but he would suggest that that scheme should have a fair trial, and that the Commissioners should receive a limited amount of funds, and be strictly tied down in their expenditure, so that they might not incur any risk. He thought it was the duty of every Irish member to vote for this Bill. There might be points of which some of them were not much enamoured ; but, on the whole, it was a measure of necessity and expediency. The hon. member for Cork City (Mr. Parnell) had stated that he was about to abstain from voting for the second reading ; but he had also announced in a published letter that he would not abstain were it not certain that he should not thereby endanger the passing of the Bill. For his own part, he ventured to think that abstention on an occasion like this was a course unworthy of, and, indeed, impossible for, any serious politician. In such a crisis of Irish history it was the duty of every man to say distinctly whether he was in favour of the Bill or not. He could not bring himself to believe that the hon. member for Cork City wished to expose Ireland to another winter such as she had lately passed through ; and he hoped the hon. gentleman would show his patriotism by helping them to make this a good measure, and would exert his great influence in inducing his countrymen to accept it."

During the debate on the Queen's speech on January 6th, 1881, Count Moore said : " He had read with great anxiety that portion of the Queen's speech which referred to remedial measures for Ireland in a weak and vague manner, while, side by side with it, that portion of it which referred to coercion assumed a most prominent position. It would have been wise, he thought,

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if the Government had reversed that order. Never had there been present to Government a more favourable opportunity for effecting the pacification of Ireland. The inflammatory language that had been used at certain meetings in Ireland by no means represented the real feeling of the bulk of the Irish people, who would be completely satisfied by a moderate measure, which would secure to them their rights.

“The condition of Ireland was undoubtedly very serious ; still, there was no need for despair, and he believed that by measures just and generous and decisive, and by wise legislation, they might end the tumult. He did not for one instant believe that the bulk of the people wished to repudiate the payment of their just debts, and he thought they had been induced to join this agitation only as the last means, short of civil war and bloodshed, of bringing about a satisfactory settlement of this long-pending question. The people sought a settlement based simply on morality and justice, and the House should not hesitate to grant such a request as that. Coercion was proposed, but there was a much greater need for reform. He might be allowed to speak upon this question impartially, dependent, as he was, perhaps, as much as any man in the House, upon the produce of Irish land. He implored them to reform before it was too late. He was not there to defend hot words. He was not there to defend dark deeds of assassination and murder. Where, indeed, these things occurred, he thought—he was sure—that in many cases they were, if not manufactured, grossly exaggerated.

“He spoke not merely in the interests of the tenant farmers, but in the interests of the tradesmen and shopkeepers ; and he was perfectly certain that he, to a

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considerable extent, represented the minds of many landlords. What was really important was that they should not dally and tinker with this question, but that they should give it a just and speedy settlement. He did not fear that settlement, whatever form it took. He feared no just or fair settlement. What he did fear was a limp and faltering policy—a policy of hesitation on the part of the Government.”

The Land Bill, which gave fixity of tenure, free sale, and fair rents to the farmers, was forced through Parliament mainly by the eloquence and unrivalled influence of Mr. Gladstone, and it became law, notwithstanding the strong opposition of the Conservatives, abetted by a Unionist element in the Liberal party. Mr. Parnell regarded it as inadequate, and proposed, after it became law, to “test” it in the courts. This Mr. Gladstone construed as a design to put hindrances to the working of a great remedial measure, and, as a consequence, the Government took the extreme step of sending the Irish leader and his chief associates to prison.

During the imprisonment of Mr. Parnell he and other incarcerated politicians issued a “No Rent” manifesto, and the agitation was renewed with such intensity that a relentless war was waged against good and bad landlords alike.

Count Moore always regretted this breaking of the bond of friendship which had hitherto united him and his tenantry, and he felt so keenly this unjust uprising against him of men whose welfare he ever had at heart that for the remainder of his life he held himself aloof from their advisers; but even though he was suffering from this agitation, he pleaded in Parliament for the release from prison of some of the leaders of the Land League.

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On June 3rd, 1881, he said : “ That he recognised the difficulty of the situation in which the Government was placed. On the one hand landlords were pressing, possibly in some cases with undue harshness, for their rents, and on the other hand a large portion of the tenantry were excited and unsettled. It was a thankless position to stand between the two bodies. With regard to the hon. member for Tipperary (Mr. Dillon) he would be very glad if some arrangement could be come to whereby that gentleman, who was an honourable, courageous, straightforward man, could be restored to the discharge of his duties in the House. With regard to Father Sheehy, he would remind the House of the seriousness of arresting a Catholic priest in Ireland. If the Roman Catholic clergy had not taken part in this agitation there would have been loss of life to an enormous extent ; the ground would be red with the blood of British soldiers and civilians. Although he could not justify the actions and language of these gentlemen, he hoped that some arrangement could be arrived at, honourable to the House and to themselves, whereby Mr. Dillon and Father Sheehy would be liberated from prison. If that course were adopted, he thought it would to a great extent allay the bitter feeling which unfortunately prevailed in Ireland.”

Parnell, seeing that the country was drifting away from him into the hands of reckless men, who were sapping his authority and wrecking the national movement, was anxious once more to grasp the reins and direct the course of events. Mr. Gladstone also, being convinced that the torrent of social disorder could not be restrained unless the Irish leader was liberated from prison, made a treaty of peace with him ; but, unhappily, shortly after his release, the cowardly

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and unprovoked assassination of the Chief Secretary (Lord Frederick Cavendish) and the Under Secretary (Mr. Burke) in the Phoenix Park, forced the Government to bring in another "Crimes Act." The Parnellite members, whilst acknowledging that the Prime Minister was compelled to turn from the course of concession and conciliation, offered at first a strenuous opposition to the Bill in the House of Commons, but they finally withdrew from the House, declaring "that when it was made law it would be devoid of moral force, and would be an unconstitutional Act of Parliament."

Count Moore then raised his voice against the Coercion Act. He said: "That as one of those who were not prepared to vote against every species of exceptional legislation he wished to state that his objection to this clause was that it was calculated to destroy the confidence of the Irish people in the administration of the law. There was not too much confidence at present, for it was always a difficult thing to inspire it in a case where a strong country was governing a weak one. In spite of the respect and regard in which the Irish Judges were held, still the administration of the law did not stand so high in the minds of the people as they could wish. He hoped the Government would agree to the proposal, for the provisions of the Bill were very stringent and were calculated to destroy the confidence of the poorer classes in justice. He did not fear so much that injustice would be done, but he feared that confidence in the administration of the law would be permanently destroyed. Moreover, he did not think that the Government had a right to come down to the House and ask for so sweeping a power as this until they had exhausted every other means of procuring convictions. He thought that it was possible to get a fair jury by

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other and simpler means, and until that course had been adopted he did not think Her Majesty's Government had a right to come to the House and ask for a wholesale abolition of trial by jury. He thought that the Government should exhaust every means in their power before asking the House for such exceptional powers."

In another speech in the House of Commons he vigorously denounced the practice, which was then so usual in Ireland, of excluding Catholics from the jury-box. He said "That he would not follow honourable members opposite in denunciation of the Irish judges; but he should not be doing his duty to his constituents nor to his own conscience if he did not rise and testify to the widespread disaffection which existed in consequence of the continued exclusion of Roman Catholics from the jury-box. He did not object to change of venue, but he deplored, in the strongest language, the trials of men of humble class before juries strictly composed of men differing from them in class, creed, and interest. He earnestly hoped the time was near at hand when this obnoxious system of the challenge of Roman Catholics, as such, should cease."

In 1882 the Government took another means of suppressing agrarian crime and restoring peace to Ireland by entering into treaty with Mr. Parnell in Kilmainham Jail. His release in May, 1882, followed, and a much-needed Arrears Bill was introduced, whereby the Irish tenants might be enabled to take full advantage of the Land Bill.

Count Moore often spoke in favour of the Irish working men, and he earnestly urged the Government, whilst doing justice to the farmers of Ireland, not to forget the ill-treated labourers. In May, 1881, he said: "They were now engaged in conferring great rights

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upon the farming class in Ireland, and this was the time to deal with the condition of the Irish agricultural labourers; he would not dilate upon it, as that had been done by the hon. member who had just spoken. He had only to say that nothing could be more deplorable, not only in the West of Ireland, but in the more prosperous districts. They lived in wretched cabins, without a foot of ground attached to them, and paid extravagant rents for their dwellings. He thought that the Commission which was established by the Land Bill ought to have enlarged powers, so as to deal with the labourers. If the tenant farmers were made secure in their holdings, without provision being made for the labourers, the latter would be placed at the mercy of the former. They had seen upon platforms and banners the motto: 'The land for the tiller of the soil.' The legitimate outcome of that was that the labourer was entitled to the first consideration. St. Paul had been quoted as laying down that 'the husbandman must first be partaker of the fruits,' and if the maxim had any application in Ireland it applied to the Irish labourer. He trusted that the Government would not neglect the great opportunity now afforded them of dealing thoroughly and satisfactorily with this vital question."

Although the Liberal Government refused then to appoint a Commission to inquire into the grievances of the Irish labourers, they, nevertheless, added to the Land Bill a clause in their favour, authorising the Treasury to advance money for the building of cottages for them.

Always wishing to benefit the poor, in 1881 he brought before the notice of the House the fact that the continued use of the same sort of potato as seed was doing injury to agriculture, and that fresh seed should be

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provided at cheap rates, and said "That as a very large sum of money was spent annually at Kew, he would suggest that some portion of that money be devoted to the propagation of new varieties of potatoes. He wished to suggest that Boards of Guardians in Ireland should be enabled to sell fresh seed at cost price."

In April, 1881, he made several speeches on a matter of great importance to Ireland—the butter trade—and brought before the House the fact that a great deal of butter sold was spurious, and demanded some measures of protection for Ireland. He said: "Much discussion has taken place on these spurious articles—principally margarine—but the lesson to lay to heart by the Irish farmers is that only by energy and producing the highest class of article can they meet competition. The export of butter from Ireland has been a staple trade for many years. The quantity exported from Cork last year amounted to 400,000 casks, Tipperary 200,000, and Limerick 200,000—in all 800,000 casks from these three places alone; the sum represented by these exportations being from £2,500,000 to £3,000,000 annually, showing how necessary it is that some protection should be afforded to the Irish farmers." In June, 1881, he went over to Holland to investigate the margarine trade, which was largely carried on there to the great detriment of the butter trade.

Count Moore was not a party-man, but a true patriot, who gave his mind and his energies for the welfare of his country; and whilst he strove for the rights of his fellow-countrymen, he deplored the spreading of false and uncatholic principles, which tended to demoralise the Irish people and sever them in tradition from the spirit of their Catholic forefathers. Like his illustrious countryman, Edmund Burke, he held to the golden

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mean in politics ; but, unhappily, his wise and far-sighted views, which, had they been acted upon, would have saved England and Ireland from many years of misery and shame, were unacceptable both to the Irish Nationalists and to the English Liberals and Conservatives. He has been blamed by many for not having clung to that Irish political party which sought to force the British Parliament to yield to the demands of the Irish people for self-government ; but he held firmly with O'Connell that " Moderation is the characteristic of patriotism—of that patriotism which seeks the happiness of mankind : and that if there be another species of patriotism, caused by hatred of oppression, it is a passion, whereas the other is a principle."

He did not seek the applause of the people, and, consequently, was often misunderstood, for he would not swim with the stream, nor blindly worship popular idols. He held that there is no permanent greatness in a nation unless it be founded on morality, and that if it should reject the principles of moral law a penalty will surely follow. He never ceased during his political life to struggle for whatever was most useful to mankind, and for whatever was most helpful towards making Irishmen better than they had been, and was most likely to lessen the bitter strife of centuries between the two sister nations.

He was disliked by politicians, who mistook passion for enthusiasm and personal animosity for zeal ; but he bewailed the evils of Ireland as much, if not more, than they ; and he never ceased to strive for the undoing of the evils of the past.

He felt deeply the loss of his power for doing good when, the Borough of Clonmel having been disfranchised under the new Distribution Bill in 1885, he ceased

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to be a member of the House of Commons ; and he did not seek re-election at this time as he would not take the pledge required by the National party. He valued public life merely as a means of doing good ; but after his retirement from Parliament he continued to work earnestly for the social welfare of his fellow-countrymen at home and abroad.

CHAPTER VII.

EMIGRANTS AND SAILORS.

COUNT MOORE did not confine his philanthropic work to any country or any set of men, but, like his Divine Master, he went about everywhere doing good. He sympathised deeply with the generous exertions of Mr. Plimsoll for the welfare of British seamen ; and he often related with admiration the memorable scene when that enthusiastic lover of the poor and oppressed, in a fit of uncontrollable anger, startled the members of the House of Commons by his violent language and denunciation of the heartless shipowners who sent thousands of sailors to sea in rotten but well insured vessels, which not unfrequently foundered in mid-ocean. Mr. Plimsoll was censured by the House for his angry outburst, but he was upheld by the country, and his passionate appeals led to the speedy passing of the Merchant Shipping Act. During the debate in Parliament on this Act—June, 1882—Count Moore, who chiefly had at heart to lessen the hardships inflicted on Irish emigrants, addressed the following question to the President of the Board of Trade. He asked whether “ His attention had been called to the large amount of overloading which takes place, especially in the case of one of the principal Transatlantic lines, owing to which emigrants are brought to Queenstown in large numbers, and kept waiting there many days for a steamer ; whether it was a fact that the other lines touching at this port generally hand over surplus passengers to the

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next departing steamer, no matter what line it belongs to ; whether he has considered how far the present amount of detention money is adequate, considering the expense and inconvenience emigrants were put to for their keep, in the breaking up of parties composed of relatives, and the impossibility of keeping engagements with friends who have promised to meet them on their arrival in America, and whether he will remonstrate with this company on the course they are pursuing ? ”

Whilst politicians were struggling for their political rights, and many held the opinion that the energies of Irishmen ought not to be turned towards the material improvement of the people until the Land Question had been settled and Home Rule had been achieved, he was striving to stem the overflowing tide of emigration which had set in towards the West. He was grieved when he saw the life-blood of the country flowing in a broad and rapid stream towards far-off lands ; the population dwindling ; the peasantry deteriorating, so that soon nothing would be left of this Catholic and Celtic race save the ruined homesteads and the moss-grown graves of their forefathers.

His zeal for the welfare of the Irish, who through poverty had to leave their native land, was so great that he constantly went on board the Atlantic liners, both at Rotterdam, Liverpool, and Queenstown, in order to see how the emigrants were treated ; and, having found by personal inspection that their morality, health, and comfort were uncared for, he never ceased his efforts till he at length succeeded in improving their lot. All this useful work was done unostentatiously and without seeking the applause of men, for he sought only to please God and to promote the welfare of others.

He helped forward, by writing and by speeches, the

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various Land Bills which were introduced from time to time into the House of Commons, in order to give fixity of tenure and fair rents to the tenant farmers of Ireland. He worked energetically to lessen the hardships and improve the moral state of Irish emigrants and Irish sailors. He also took a practical interest in the spiritual welfare of Irish Catholic soldiers, both at home and abroad ; and in an excellent speech he brought before Parliament the unfair treatment of Catholic army chaplains in India. On August 7th, 1882, he said : “ It was objected that they did not serve continuously, but to give some idea of their services he mentioned that four chaplains had served 20 years in Bengal, five had served 25 years, and three had served 30 years, or a period of service which, in nearly every other department of the State, would be recognised by some remuneration which would place the recipient beyond dependence. If the argument was used that these chaplains would continue to do the work whether paid or not, he would admit that it was a fact that these chaplains were willing to do their duties without payment or pension, but to found an argument on that for not paying them adequately was unworthy of the Government.”

Count Moore was ever foremost in denouncing the moral miseries of his time, and he was, moreover, the fearless and uncompromising advocate of the spiritual rights of his Church and of his fellow-Catholics in every land. * When he became aware of the spiritual destitution of Catholic sailors in the British navy, who were denied, during the greater part of their lives, the ministrations of their clergy, and deprived almost wholly of the Sacraments of their Church, he spared neither time, money, nor labour in order to obtain the redress of this great grievance. “ In journeyings often,” like St. Paul,

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he went everywhere seeking interviews with Government officials and naval officers, in order to gain their sympathy for those brave men "who went down to the sea in ships" at the peril of their lives; and he never ceased to plead their cause, publicly and privately, in Parliament and in the Press, until some slight measure of redress has been won by his unwearied endeavours on their behalf.

Although his work for sailors was very prominent in the latter years of his life, it must not be forgotten that in his early parliamentary career he pleaded for spiritual help for them, and, as far back as 1876, he asked the first Lord of the Admiralty "If in the Royal Navy there was a creed register kept of the religious belief of each person on his joining the service, and if not would there be any objection to have such register kept."

On June 26th, 1876, he called attention "To the large increase in expenditure as regards the chaplains who were members of the Church of England. He complained that the Catholic chaplains were badly paid, their stipend being cut down to less than that of skilled workmen, while at the same time they had no retiring allowance."

On August 1st, 1882, he said: "He should not have spoken so strongly on this matter were it not that Catholics had been the victims of the greatest oppression and intolerance. A minister of the Protestant church was granted a place in every first-class ironclad, but Catholic priests had not even the commonest facilities given them anywhere. Even at our dockyards at home, such as Portsmouth, they had no means of seeing or giving instruction or of administering any of the rites of the Church to the Catholics in the navy. They were simply allowed to seek their way as best they could."

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He always took the deepest interest in Catholic sailors, whether the bluejackets of the Royal Navy or the men of the Mercantile Marine, and he was an active member of the London organisation for helping them by following them from port to port ; founding reading rooms and sailors' homes, whereby they might be freed from temptation to drunkenness and immorality ; sending packets of Catholic literature to every commissioned ship in the navy, and keeping priests in touch with them everywhere. He regretted the woeful spiritual state of those hardy, seafaring men, whose lives are so full of peril, hundreds of whom, as he sorrowfully said, " are precipitated into eternity in time of war without any preparation, or pine away in hospitals without religious ministrations." And when he learned that many Irish Catholic boys and men in the British Navy had never made their first communion, and were altogether ignorant of their religion ; that many died without the attendance of a priest, and that it was nearly impossible for them to practice their religion when engaged on foreign service, he made many speeches, wrote many pamphlets, and brought as much pressure as he could to bear on the naval authorities in order to have chaplains appointed for the navy, as they had been for the army. " For," as he said, " sailors are a magnificent material to work on, full of sympathy, and always grateful for any little kindness ; and a priest who understands their ways and their ideas would find a rich harvest amongst them." He, at length, by his undaunted and persevering efforts succeeded in wringing some slight concession from the Government. He got spiritual help for sailors of every nationality at several ports where ships stopped, and furnished them with a constant supply of Catholic books and magazines. He

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had also hoped one day to build a home for Catholic sailors near the port of London.

When Father Goldie, S.J., heard of his death he wrote : " I have just returned from India, and learnt the news, for me so crushing, of dear Count Moore having been taken from us. I was full of new lights and plans for our poor sailors, and I feel that there is no one to whom I can communicate them with any hope of meeting with thorough and practical sympathy. The loss seems to me irreparable. God grant someone to take his place in the van of all works which appeal to Catholic charity, and especially those for our poor sailors. I am sure you will find your best consolation in the thought that a good man's works live after him, and that the God of all goodness has only called to his eternal reward the knight errant of every good and noble cause."

He had great love also for the Holy Eucharist, and never failed to be present at the Eucharistic Congresses, which were held in turns in the chief centres of Catholic Europe, and he spoke at many of them. He worked hard, together with some leading French and Belgian Catholics, to secure the holding of a Eucharistic Congress in London and Dublin ; and he looked forward with great delight to the successful attainment of that great spiritual blessing for these countries.

He spoke with great feeling on behalf of sailors and seafaring men at the Eucharistic Congress which was held at Namur in 1902. His address, which he delivered in French, was as follows :—

" Is there any need to apologise for introducing the claims of the sailor to a Eucharistic Congress ? I think not. Was it not to a group of seafaring men that this great doctrine was first preached on the shores of

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Gennesareth? And was it not a number of humble fishermen who received the Holy Eucharist for the first time on the night of its institution in that upper room at Jerusalem? But to save time I shall without further introduction endeavour to lay down exactly the wants and difficulties of the sailor and what we are called upon to do for him.

“The sailor has special need of grace owing to the dangers to which his life is constantly exposed. By the very character of his avocation he is called upon to go from one country to another; and from this fact follow two principles—first, that he is exposed to many and fierce temptations to which others, having fixed homes, are not exposed: and second, this great principle, that the work of protecting the sailor, if it is to be successful, if it is to be widespread, if, in a word, it is to be effective, it must be international. What, then, ought we to do for the sailor? We ought to provide for him those helps to a better life which we ourselves enjoy, and ought to endeavour to follow him from port to port by an organisation that will offer these helps to him. Such a work can only begin and end with the blessing of the bishops of the Catholic Church. To them we owe our obedience, and their approval must be the basis of our future action.

“If the bishops are pleased to designate some priest in each great seaport town who would interest himself in the welfare of sailors, a great step would be already taken. It would then be the duty of the laity to do their part—(a) to provide at least reading-rooms or places of meeting, and, if possible, homes for sailors at the principal ports, under Catholic management and in touch with the Catholic clergy of the parish or the sailors’ chaplain, if such be appointed by the Bishop;

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(b) to see that such reading-rooms are plentifully supplied with sound Catholic literature. In these homes or reading-rooms the men would be reminded of God, of death, of the next world, and of their duty to God and their neighbour; and they would be gently and persistently attracted to the Church and the practice of religion, and in a word to that sun which gives life and warmth to God's Church, the Divine Eucharist. They would have at least a place of meeting, if not of lodging, free from temptation to drunkenness and immorality. We all know the character of the sailor. As the saying goes: 'He works like a horse and spends like an ass.' Immediately on arrival in port he is too often decoyed away to houses of ill-fame, where he is drugged and robbed, his pockets are emptied of his hard-earned money, and he is sometimes turned out penniless on the streets with barely his clothes on his back.

"Serious efforts have been made in France to deal with this state of things. In Brittany—brave Catholic Brittany—many resorts have been opened in the sea-board villages for the fisher population. At Bordeaux there is an annual celebration of a very touching character on the return of the French deep sea fishing fleet from Newfoundland and the coast of Labrador. The captains vie with one another for the honour of having the Sunday Mass each on his own craft, and the hardy fisher folk gather round the altar, chanting hymns in the Breton language, which, with the ancient faith, they have preserved in spite of persecution and death itself.

"But I fear we Catholics have reason to blush in face of the efforts of our Protestant friends, who, I believe, send missionaries and chapel-ships to those far distant fishing stations in the North Sea, and are able to boast,

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with what truth I know not, that half of their congregation is composed of Catholics. I believe altogether they have 10 boats attached to this fleet, which serve as chapels, hospitals, and reading-rooms.

“ The English fishermen number some 5,000. Alas ! I am told that the present infidel government of France is doing everything it can to hinder French Catholic missionaries from helping the Breton fishermen, who are equally numerous. Now it is hardly possible to imagine a life more full of danger than that of these poor fishermen. Amidst the cold and exposure of the Arctic coasts, the floating grog shop and place of debauch offer to these frozen and isolated men attractions well nigh irresistible. In addition to the work for the northern fisheries there come subscriptions from Protestant sources amounting to many millions of francs per annum, and a whole array of missionaries and scripture readers are engaged all along the coasts of these home waters, the Mediterranean, and in fact all over the world. As an instance of their energy I may say that in the port of Cork—in Catholic Ireland—they distributed Protestant bibles in one year in their own language to 132 Frenchmen, 154 Italians, 38 Poles, 166 Portuguese, and 26 Spaniards. Even in France itself they are earnestly at work at Dunkerque, Boulogne, Dieppe, and have a sailors’ home at Marseilles, whilst no similar institution exists in that port, I am told, under Catholic auspices. I do not wish to wound the susceptibilities of any nation : I crave pardon if I have spoken too plainly. And now a word about the very humble efforts made in England. I do not come here to boast of them, but to learn better things. A small committee exists which has already done substantial work—valuable work in distributing Catholic literature

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amongst seamen. This is the best organised and most fruitful portion of the work. There is also a seamen's home under Catholic management in London, open to men of all countries and all religions. But the port of London is large and the distances are great, and I believe no provision exists for the sailors employed on the great liners, which are berthed in the Royal Albert Docks. In other large English ports, notably Liverpool and Middlesbrough, good work has been done. But in the little town of Maryport in Cumberland an unusual amount of enterprise has been shown. Here the foreign sailors, mostly Spanish, are supplied with a polyglot card on reaching the port, indicating the whereabouts of the church and the hours of Mass, &c. But at Cardiff, I am told, there is a terrible want, as far as Catholics are concerned. Cardiff is the great recruiting centre for ships' crews, and the sailors rendezvous there from all parts of the world according as they are paid off. In New York a magnificent institution exists for sailors, and many have to record their grateful thanks for the saving hand held out to them in this great city. At Montreal the Jesuit Fathers have an admirably organised mission to sailors, and during summer months, when the port is free from ice, some 19,000 sailors are assisted and consoled by these devoted workers.

“Lately the London Committee has opened a reading-room in Port Said, not in any narrow spirit of self-interest, or seeking to advance the claims of any earthly power, but solely that of gathering together sailors, of no matter what nationality or what creed, who wish to serve God and be reminded of the service they owe Him. It is under the patronage of the Franciscan Fathers, who are the parochial clergy, and it is hoped with the kindly assistance of directors of the Suez Canal, whose

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charity is well known, that it may soon be self-supporting, or at least entail no further burden on its originators. Other serious efforts are being made in Genoa, in Brindisi (where the bishop has deputed one of his canons, who speaks several languages, to watch over the interests of the sailors), in Rio Janeiro, and in many other places. But these efforts are after all more or less sporadic.

“ What we require is a genuine sympathy and a loyal support between one branch of the work in one country and the corresponding branches in other countries. Great nations have their rival interests and must evidently, by the very nature of things, be brought sometimes to the verge of armed strife. But surely we Catholics can always find means of separating the interests of souls from the lust of earthly conquest and the love of money.

“ Might not that vast and noble body of workers, the Society of St. Vincent de Paul, give the weight of their support and the strength of their organisation to this work? A few years ago, the late Bishop Virtue, of Portsmouth, addressed a circular letter to all bishops having seaport towns in their dioceses calling for united action. Is it not possible to enrol ourselves in one great International Association, with recognised correspondents in each port, willing to communicate in writing with those in other countries, thus keeping one another mutually informed of the names of confessors in different languages, priests delegated by bishops to act as chaplains in each port; of the existence of hospitals, where the Catholic sailor's religion would be respected; of sailors' homes, reading-rooms, and resorts under Catholic management; and who would send a supply of Catholic literature, each in his own language, for the benefit of his compatriots in foreign ports in

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return for a similar reciprocal supply to be received by him for sailors frequenting his port ?

“ This much, at least, we may venture to ask : that in all churches near the docks or port there should be hung up in a conspicuous place a list of confessors in different languages. In spite of the bitter strife and persecution through which France is passing at the moment, we still look to her as the mother of heroic missionaries who know not the meaning of the word defeat ; we still look to her as the home of the monastic life. We know the height of sacrifice her sons and daughters are capable of, and we know how lavishly she spends herself in almsgiving. If Catholic France will lead, little Belgium, small, but so rich in energy and so admirably organised, will easily follow her great neighbour, and we may hope that a crusade thus initiated will not be without imitators in our more phlegmatic climes. Remember that poor traveller on the road between Jerusalem and Jericho ; how many there were, even amongst those bound in duty to succour him, who passed him by unheeded. Shall we, too, leave this great and noble work to the Samaritans ? I will not occupy your time further. I commend *le Patronage du Marin*—work for sailor ;—to the august representative of the Holy See, the Cardinal Legate, to the bishops and high ecclesiastics present, and to the faithful and worthy laity, ever willing to follow their prelates.”

Later on, having learned that the Catholic lads in the training ships “ Arethusa ” and “ Chichester ” were not only deprived of all spiritual succour, but were even forced to attend Protestant service, he made strenuous efforts to put an end to that scandalous act of bigotry, and he was of great assistance in many other ways to the Irish

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bishops, who were most anxious regarding the spiritual welfare of so many Irish sailors. In recognition of his services the following letter was addressed to him by Dr. Sheehan, the Bishop of Waterford :—

“ BISHOP’S HOUSE, WATERFORD, *June 25th*, 1903.

“ MY DEAR COUNT MOORE,—At a meeting of the Archbishops and Bishops of Ireland, held at Maynooth yesterday, His Eminence Cardinal Logue in the chair, it was unanimously resolved that I should convey to you the warm thanks of the Hierarchy for your admirable memorandum on the conditions of Catholics in the navy.

“ It was also ordered that the memorandum be printed and a copy sent to each of the bishops. Further, an Episcopal Committee was appointed to consider the question in the light thrown upon it by your great labours, and to report to the next meeting of the Episcopal Board.

“ It affords me much pleasure to be the medium of communicating the resolution of the Bishops to you.—Faithfully yours, R. A. SHEEHAN.

“ P.S.—I will, with your permission, send you a few copies of the memorandum when printed.”

CHAPTER VIII.

LABOURERS—AGRICULTURAL WORK.

COUNT MOORE threw himself into every movement for the good of his country, and spared no effort to promote the interests of the numerous tenants and labourers on his estate. He enabled them to improve their dwellings and their lands; and was always ready to lend them large sums of money without exacting any interest, relying solely on their well-known honesty and uprightness, of which he had an unbounded admiration. He, indeed, evicted two tenants from their holdings, who during many years had withheld all rent, but he made gifts of money to them, and afterwards in various ways befriended their unoffending families. When, through an unfortunate miscalculation, a semi-demented tenant, relying on the false promises of interested politicians, foolishly allowed his cattle to be sold at a nominal price to an adventurous buyer, rather than pay his rent, Count Moore was most unfairly assailed and misrepresented in some newspapers, although he, who had gained nothing by the transaction, generously allowed the misguided tenant more than a year's rent. It would be impossible to relate his countless acts of benevolence, of the poor homes made happy, of the sick and dying helped to health or Heaven, and of the many acts of generosity by which he often sacrificed his just rights, when those who owed him money were dying, lest their dishonesty might weigh against them at the Bar of Eternal Judgment. He might truly have said with Job, "I was an eye to the blind and a foot to

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the lame. I was the father of the poor ; and the cause which I knew not I searched out carefully.”

He was prodigal, both of his alms and his sympathy, to the poor and afflicted, and it was thought that he had made a vow never to refuse alms to those who asked him for assistance in their needs. An old friend has told this story of his kindness of heart : how in 1875, when a party of friends were staying with him at Mooresfort, his coach drove up to the door and all having taken their places on it waited patiently for their host, but he could not be found, till at length his friend came upon him unawares as he stood listening with the greatest interest to the story a poor old woman was volubly pouring out into his ears. There he stood heedless of aught but the troubles of this poor woman, who sought counsel and relief from him. Love for the poor and the helpless was truly a master passion with him, and second only to his love for God and his own family.

Count Moore was one of the first men in Ireland to become aware that a revolution was needed in the unscientific methods of Irish farming. Agriculture, which is the chief industry of Ireland, had become less profitable on account of foreign competition ; for the better educated and better organised farmers of the Continent and America, by improved processes of production, preservation, and distribution, by new machinery and cheap and rapid transit, had secured “ the market of the world,” and were driving the Irish farmers almost wholly out of it.

Seeing that their state, however, was not altogether hopeless, he, with some other patriotic Irishmen, who knew that this was the true “ Land Question,” on whose settlement the future prosperity of Ireland depended, set to work to arouse the latent business

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capacity of the people, and to teach them that by combination and co-operation amongst themselves their economic salvation was to be obtained. In 1894 he, together with some farmers, started a co-operative creamery in the Glen of Aherlow, which has always been a great success. He gave lectures in many places in order to persuade the farmers to work together and to rely on association rather than on individual effort ; for “ where individuals failed associations almost always prospered.” Many politicians held aloof, but the Irish farmers, who had hitherto entered heartily into every political combination, eagerly accepted the new movement, and agricultural societies grew apace, and spread like a network throughout the whole country.

The peasantry then began to learn those practical business habits which are so needful for success in industry and commerce ; and by means of co-operation, under wise guidance, a new era of prosperity began to dawn. Dairy-farming was the first to profit by this economic revolution. Count Moore was one of the foremost members of the “ Agricultural Organisation Society,” which had been founded in order to teach the Irish farmers scientific and up-to-date methods of work, and to induce them to substitute industrial co-operation for fruitless political agitation. He was elected President of the Irish Dairy Association, and shortly afterwards he was elected President of the British Dairy Farmers’ Society.

At an important meeting of the Irish Dairy Association, held in Cork in 1895, Count Moore presided, and in the course of a long address, thanking all those who had assisted in making the show successful, said : “ An idea had grown up that this society was hostile to the City of Cork. When they founded that society

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they founded it on no narrow doctrinaire views. They offered membership and friendship to all comers, and numbered among their body men of all classes—proprietors, creamery owners, farmers, co-operative dairy managers, country gentlemen, professional gentlemen, and gentlemen in commerce. Qualification for membership was that a man should be interested in the welfare of Ireland, in producing good butter and in marketing it in the best condition. It did not concern them how it would be sold. If gentlemen in Cork gave them a high price they would consign to them. They simply looked to making the best article and getting the highest price they could for it. Anybody who would take that view would place a narrow and ungenerous scope upon their work; and the whole object of their conferences and shows was to raise the standard of production and obtain better prices in the market. (Hear, hear.) They would remember how at their previous meetings in Dublin and elsewhere they had kept prominently forward the advisability—he might say the necessity—of establishing a Board of Agriculture in Ireland. The question had become one of practical politics, and they seemed at length to be within measurable distance of their hopes. Now the principal duties of a Board of Agriculture, to his mind, would be to have some authoritative voice in the management of railways and steamships; secondly, he thought the Board of Agriculture should have powers to organise schemes, and facilitate the development of the country by light railways and tramways; thirdly, he thought a Board of Agriculture ought to be endowed with powers to appoint inspectors and stamp out fraud; fourthly, he should look forward to the Board approaching the Post Office with a view to additional facilities for parcels

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post; fifthly, the Board would organise lectures and experiments throughout the country; finally, the constitution of the Board might be partly, at least, elective in principle. Count Moore then noticed in detail these different points, and how they could be worked by a Board of Agriculture. Year by year, he said, they had seen complaints of the treatment of cattle in transit, more particularly in the voyage across the channel. They knew how earnestly Mr. Field, M.P., had taken up that question, and how unremittingly the association, of which he was president, had advocated reform in that direction. Well, the English Board of Agriculture had at length begun to move, and had appointed a departmental committee to inquire into that question. He should wish to see the Irish Board empowered to deal firmly with these cases, and if satisfaction were still refused that they should invoke the aid of the Railway Commission—a body, the very mention of which brought even the biggest railways to their senses. With regard to light railways and tramways he thought the Board of Agriculture ought to have powers and duties analogous to the Congested Districts Board in this respect, and might in this way perform some useful work in opening up the backward districts and giving people every access to the markets. Immense efforts had been made in that direction on the Continent. In Belgium, with its dense population, it had been found possible to work these railways, not merely with indirect profit to the people, but so as to pay a moderate dividend after carrying their produce at 1d. per ton per mile. France and Germany had likewise taken up the question very warmly; but of all the Continental countries probably none had suffered more than Italy by the recent fall in prices. One of

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the remedial measures adopted by the Italians had been to open up the country, and in this respect they had out-distanced the other European countries with one million miles of tramways and light railways. On the question of fraud, he thought the Board of Agriculture should have power to appoint inspectors and undertake prosecutions for fraud. He did not see how in any other way the fraudulent sale of margarine could be stopped. He would look to a large development of the parcel post system under a Board of Agriculture representing the interests of the farming classes with the Post Office. He had always looked upon this traffic as a great coming factor in the life of the agricultural community. Another and most important duty of a Board of Agriculture would be to organise lectures and experiments. When he told them that they paid annually £1,000,000 for potatoes, £4,000,000 for eggs, £500,000 for poultry, £5,500,000 for cheese, and £11,000,000 for bacon and hams, he thought they would agree with him that there was a wide field open to the Board of Agriculture, which would send lecturers to instruct the people how to improve their produce and put it in the market in good condition. Some few weeks ago Mr. Horace Plunkett made a proposal that a committee should be appointed representing all shades of politics, and that this committee should meet during the recess and formulate the demands of a united people on that and other non-contentious questions. He thought such a proposal as that most reasonable and most useful, and could not be refused by any honest man. No one was asked to abate one tittle of his political principles, be he what he might. And if there should be any man who would not join such a committee he would say that he either did not wish for the settlement of those non-

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contentious questions, or else that he had such little faith in his own principles that he was afraid to meet those that differed from him lest he should be converted to their views. Ever and always they had too much dissension in this country. Let them take example from their friends in England, who, however hard they might fight over their elections, always united for the common weal when they were over. Were they in Ireland to be everlastingly divided? Were they never to know peace and unity? Could they not meet for a few moments and lay aside their political views and discuss the practical interests of the country? That and kindred associations throughout the country were founded on the principle of uniting all and repelling none. The moment, too, was propitious. They had at the present time the most powerful Government of the century in office, and it was their duty while governing the country according to their convictions to develop her resources to the utmost. They had already found in Mr. Balfour a sympathetic attention to their wants and a desire to be informed; nor could they forget the solid work achieved by his brother while Chief Secretary for Ireland, and the energy with which he endeavoured to develop the material prosperity of the country. Under those circumstances he had no hesitation in saying that it was their bounden duty to formulate their demands and lay them before the Government, and that with that view they ought not merely to sign a petition to Parliament from the Irish Dairy Association but to tender to Mr. Plunkett their sympathy and support in his recent proposal and their appreciation of his services to the country at large. He begged formally to propose:—

“‘ That we call on the Government to establish a

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Board of Agriculture in Ireland, and give attention to the agricultural wants of the country.' ”

He had the happiness himself soon afterwards of being the Irish member of parliament, who by his unwearied efforts, and notwithstanding much opposition from many of the Nationalist members, carried through the House of Commons a Bill for the establishment of a “ Board of Agriculture and Technical Instruction for Ireland.”

He had an unfailing love for the labouring men—“ the men of no property in Ireland ”—and he took the deepest interest in their welfare. He was not content with remarking the discomfort and cheerlessness of their lot, but he took the best and most practical way to brighten their lowly lives and to improve their economic and educational conditions.

“ If you want,” as he says in the Limerick lecture, “ to keep the people in this country, you must endeavour to improve their conditions. I do not ask for luxuries, but for plain, healthy food, and enough of it, and some form of amusement which does not lead to drink. The people are thinking of America and its high wages and good food. It is true that they see only one side of the picture. But all the same the youth are fleeing from Ireland, and every ship that leaves our ports is laden with the priceless cargo of youth and strength, which ought to be kept at home to develop their own country.”

It was an unspeakable sorrow to him to behold the youth of Ireland emigrating to America, where they swelled the unskilled labour market, becoming “ hewers of wood and drawers of water,” and herding together in the slums of the great cities of the United States and Canada. He took a keen interest in the amusements of the people, and some few years before he died he

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introduced and encouraged in every way the old-fashioned, but beautiful, dances and music which were fast being forgotten in Ireland. He sympathised with their legends and fairy tales, with their ancient customs and folk-lore, and when joys and sorrows came into their simple lives, he joyed with their joys and sorrowed with their sorrows.

He did not take up schemes for benefiting his countrymen at rare intervals, like some enthusiastic philanthropists, but his mind for many years was filled with the thought of how to improve the condition of all classes of the people throughout the island.

Twelve months before his death he gave the following interesting lecture in Limerick on Labour and Emigration :—

“It was with a light heart that I took upon myself to say something to you on the subject of labour. But each day has brought increased sense of difficulties and responsibilities, and I have begun to fear that I have ventured to launch my bark upon difficult and dangerous seas and to pass over deeps that I have not properly sounded. However, the subject is rich and full of interest, and its interest, particularly at the present moment, must be the excuse for my shortcomings.

“I want to ask you to consider to-night whether we cannot do something amongst ourselves to brighten and cheer the lives of the workingmen, and to give both the rural labourer and the artisan dwelling in the city and towns some additional stake, some greater interest in the welfare of the country, something to elevate him, something to counterbalance the attractions of the town for the rural labourer and make him more contented with his lot, something to counterbalance the attractions of America for both the rural labourer and the city

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artisan. Nowadays when a voice is raised in favour of social work, and an attempt made to better the condition of the people, it is too often drowned by clamour and wild talk. We are told that we must wait until the Land Question is settled or until we get Home Rule. The fact is that the two things—social advancement and political achievement—are by no means inconsistent. The more educated and the more organised the people are socially, the quicker will be the realisation of their political aspirations. The suggestions I hope to make will be found, I trust, eminently practical, and are capable of immediate application. Of this I am convinced, that the future of the country—that is, whether it is to be further denuded of its population by emigration or to hold its own in the struggle for life—depends on improving the condition of the people, farmers, labourers, and artisans.

“At the meeting of the Council of Agriculture on the 13th of February, 1902, I moved the following resolution, which was passed unanimously :—

“‘That the Council draws the attention of the Department to the claims of the labouring classes, and hopes that steps will be taken in every possible way to improve their condition and increase their prosperity, particularly by the encouragement of cottage gardening and the distribution of healthy seed potatoes at a reasonable price ; that a system of prizes for the best kept cottages in each district be established ; that prizes be given for the improvement of the breed of goats ; and that a scheme be framed to facilitate the acquirement of simple and necessary furniture at cheap rates.’

“Again, at Clonmel, at a meeting of the County Technical Committee, I submitted the following resolution :—

“‘I beg to give notice that I will, on an early date,

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move—That the Committee, desirous of elevating the position of the workingmen, urges on the Department to take this deserving class into their consideration and extend the benefits of the Agricultural and Technical Act as widely as possible ; that with this object in view they urge that a system of prizes for the best kept cottages be established, regard being had to cleanliness and sanitation, and cottage gardens ; that steps be taken to procure for workingmen the grass of a cow at a fair rate, and to encourage workingmen to take grass jointly for the use of cows ; that provision be made for the distribution of sound potato seed, and at a fair price ; that the Department be requested to take up the question of providing furniture of a suitable character for the workingmen, and to endeavour to find some firm willing to manufacture same on cheap terms ; that the Department invite workingmen to join in co-operative societies with a view to facilitate the carrying out the above objects, such as the distribution of seed and joint taking of pasture lands for workingmen's cows, and to enable the Department to start workmen's loan banks for the advance of small sums for remunerative purposes.'

“To-night I wish to further develop and extend this policy on broader lines, and see how far our existing institutions can be made to work in with my ideas. At the outset, I wish to take this opportunity of testifying to the great work done by the Boards of Guardians in the Counties of Cork and Limerick for the labouring classes.

“By the courtesy of Mr. Coyne, Chief of the Statistical Branch of the Department of Agriculture, I have obtained a return of the number of houses built in each county. I find the first county on the list is the great

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County of Cork, with its 3,102 labourers' cottages. I find in County Limerick 2,000 cottages built for the labouring class. These two counties are far beyond any other county in Ireland, and are only followed at a considerable distance by the Counties of Meath and Tipperary, with 1,339 cottages in each. The rest of the counties are far behind. I think the thanks of every intelligent and patriotic Irishman are due to the authorities of these four counties, particularly the great County of Cork, for the noble example shown in the working of these Acts, but I must remind you that these figures, the most recent available, were only up to March, 1890, and that since then many cottages have been authorised and built.

“ But to-night I wish to lead you further afield, and when I began to cast about for a safe guide in these difficult and comparatively new subjects which form the social problem, I felt that there was one authority to whom I might appeal with confidence for light and leading, one authority which you would accept with the utmost deference. Amid all the anxieties of the days in which we live, we Catholics have the consolation to witness the reign of one of the most distinguished of a long line of Popes. Leo XIII. is a great Churchman. The late Archbishop of Tuam told me that ever since the reign of Benedict XIV. the Church had never known so great a teacher as the present Pope. He is known as a statesman, a scholar, a philosopher, a profound student of Holy Writ, a poet, and a writer of great elegance. But there is one title of which he is very jealous—that is, Pope of the Workingman. He was the first amongst the public men of our day to recognise the new and ever-changing circumstances of modern life, and to consult for the welfare of the working

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classes, prescribing due limits to the greed of the capitalist employer, whilst urging on the workingman the duty of sobriety, the duty of giving an honest day's work for a good day's pay. When you see this venerable man for the first time you are astonished to think that such strength of mind and of will can be contained in a form so frail. His steps are tottering, and his back is bent almost double with the weight of his ninety-two years, but his eye burns bright and keen, and his mind is as clear and strong as it was in youth. Such is the Holy Father, the great High Priest of the people, the Vicar of Christ, standing between heaven and earth. Far into the night he prays and he writes, and his thoughts are with his dear children the wide world over, and not least with the faithful people of Ireland. This, then, is the Pope who has written so fully and so powerfully upon the rights and duties of workingmen.

“What, then, is the teaching of Leo XIII.?”

“In his great encyclical letter of 1891, on the condition of labour, he says:—‘Those Catholics are worthy of all praise—and there are not a few—who, understanding what the times require, have by various enterprises and experiments endeavoured to better the condition of the working people without any sacrifice of principle. They have taken up the cause of the workingman, and have striven to make both families and individuals better off; to infuse the spirit of justice into the mutual relations of employer and employed.’ . . . ‘It is with such ends in view that we see men of eminence meeting together for discussion, for the promotion of united action, and for practical work. Others again strive to unite working people of various kinds into associations, help them with their advice and their means, and enable them to obtain honest and profitable

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work.' . . . 'And there are not wanting Catholics possessed of affluence who have, as it were, cast in their lot with the wage-earners, and who have spent large sums in founding and widely spreading benefit and insurance societies, by means of which the working-man may without difficulty acquire by his labour not only many present advantages, but also the certainty of honourable support in time to come. How much this multiplied and earnest activity has benefited the community at large is too well known to require us to dwell upon it. We find in it grounds of the most cheering hope in the future ; provided that the associations we have described continue to grow and spread, and are well and wisely administered.' And, again, repeatedly the Pope deplores the destruction of the mediæval guilds—

“ ‘All agree, and there can be no question whatever that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. The ancient workmen's guilds were destroyed in the last century,* and no other organisation took their place.’

“Again, ‘the most important of all are workmen's associations, for these virtually include all the rest. History attests what excellent results were effected by the artificer's guilds of a former day. They were the means not only of many advantages to the workmen, but in no small degree of the advancement of art, as numerous monuments remain to prove.’ You all know that beautiful saying in the Bible, ‘A brother that is helped by his brother is like a strong city.’

* The Pope alludes to the destruction of guilds on the Continent during the eighteenth century.

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“Once more in 1901, ten years later, the Pope, in his encyclical on Christian and social democracy, points out the importance of relieving the sufferings of the people not ‘by mere temporary expedients, but according to a settled plan.’

“‘Another excellent feature in Christian charity is that it endeavours to relieve the sufferings of the people, not by mere temporary expedients, but according to a settled plan, providing them with a constant stay and support. It is, however, still more praiseworthy to train the artisan or the labourer to be provident and thrifty, so that he may be able in the course of time to provide, at least to some extent, for himself. This would lessen the obligation of the rich to help the poor, and would add to the self-respect of the poor themselves, by encouraging them to improve their condition, by saving them from danger and from sinful indulgence, and by calling them to the practice of virtue. This system is so beneficial and so suited to the needs of the age that it undoubtedly opens up a fair field for the exercise of active and prudent charity.’ Again, he speaks of ‘introducing or still further developing useful institutions, such, for instance, as public departments, rural banks, mutual help and assurance societies, workmen’s guilds, together with other aids and societies of this description.’ Again he tells us :—‘The law should favour ownership, and its policy should be to induce as many of the people as possible to become owners. If working people can be encouraged to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over and the two orders will be brought nearer together. Another consequence will be the greater abundance of the fruits of the earth. Men always work

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harder and more readily when they work on that which is their own; nay, they learn to love the very soil which yields in response to the labour of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. It is evident how such a spirit of willing labour would add to the produce of the earth and to the wealth of the community. And a third advantage would arise from this: men would cling to the country in which they were born, for no one would exchange his country for a foreign land if his own afforded him the means of living a tolerable and happy life.'

"Even at the risk of wearying you, I must ask permission to read one more passage, on the injustice of excessive taxation—

" 'These three important benefits, however, can only be expected on the condition that a man's means be not drained and exhausted by excessive taxation. The right to possess private property is from nature, not from man; and the State has only the right to regulate its use in the interests of the public good, but by no means to abolish it altogether. The State is, therefore, unjust and cruel if in the name of taxation it deprives the private owner of more than is just.' I wonder whether the Pope had ever heard of one of the Dublin townships where the rates are 12s. 9d. in the £?

"I sum up in a few words the Pope's teaching; he earnestly exhorts us to look well after the interests of the working classes.

"1. And this is not by temporary expedients, but according to settled plans.

"2. Over and over again he urges the organisation of the people into societies, appealing for precedent to the mediæval guilds. What is this but the co-operative

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societies of our own days worked in a spirit of Christian charity and on the basis of religion ?

“ 3. He strongly censures usury, and approves of friendly and benefit societies, mentioning rural banks by name.

“ 4. He maintains, and resolutely defends, the rights of private property ; urges that the principle of ownership should be favoured and extended, even to workingmen, as the natural goal of a man's hopes and the natural and becoming reward of thrift.

“ Now, let us first examine the nature of the mediæval guilds to which the Pope alludes, and then see how far their ideas can be applied to the present day, and in what way the associations or societies can be reproduced, and the other objects pointed out as so desirable attained.

“ Now, what were these mediæval guilds the plunder and destruction of which the Pope so bitterly laments ? ‘ Guilds were associations of self-help, which took the place of the modern benefit or friendly society, but with a higher aim, for while it joined all classes together in the case of the needy and for objects of common welfare, the guilds did not neglect the forms and practice of religion, justice, and morality.’ Nowhere did these guilds flourish more happily than in Catholic England of the olden time. They were spread over the whole country, their records are saturated with Catholic doctrine and Catholic piety, and are in themselves overwhelming evidence of the healthy and vigorous state of religion and of the close and intimate relations of that country with the Holy See. They were plundered and disbanded in the reign of Henry VIII., though traces remain of them in the city companies of London to this day. Some of these guilds were purely secular ; others,

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again, were religious; but all set up a standard ‘of something higher than mere personal gain, and made love of our neighbour the rule and habit of life.’ There were guilds of merchants, guilds of sailors, guilds of bakers, and guilds of tailors. Take the ‘Guild Merchant’ of Coventry. Its aims were essentially practical and matter-of-fact, and at the same time eminently praiseworthy. The merchants of Coventry found great difficulty in getting their goods from the sea to a town so far inland. They formed themselves into a guild in 1340, obtained a charter from the King, and what was beyond the strength of the individual was achieved by the united counsels of the guild, and thus they were enabled to bring their merchandise in safety to their doors. Then there were the Joiners and Carpenters of Worcester, and the Ringers and Fullers of Bristol, the Young Scholars of Lynn, and the Shipman’s Guild of Lynn. There were guilds of tailors and butchers, and their constitutions regulated the hiring of apprentices, forbade any member to entice away another’s journeyman, and discountenanced all unfair practices in trade. Many of these secular guilds were dedicated to God, and were under the invocation of the Blessed Virgin and the saints.

“But whether these guilds were secular or religious in their objects, they were all framed on the same general lines. None but those whose lives were blameless were admitted to the guilds, and the scandalous and ill-behaved were quickly expelled; quarrels and differences between members were arranged, and if anyone was injured the guild was at his back to assist him to obtain redress. On the opening day of each year Mass was celebrated by the chaplain, and prayers were offered for the King and Queen, for the Church, for peace, for the

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Pope and Cardinals, and for ‘Ye holy Crosse and Ye Holy Lande that God for His might and His mercy bring it out of heathen power,’ and for the living and departed members of the guild. And then they all feasted together ‘for the nourishing of brotherly love.’ Weekly allowances were made to poor brethren of the guild; loans upon security or gifts were given to young people to get work or start in trade; orphan girls, or the daughters of poorer brethren, were given dowries, to enable them to marry or go into religion. The charitable objects of the guild were most various: some were for the establishment of free schools and school masters, some for the insurance of cattle, each brother and sister contributing $\frac{1}{2}$ d.* in case of loss of a beast, and others again provided against loss by fire or water. But, divergent and numerous as were the objects of the guild, there was running through all a marvellous spirit of charity and tenderness for the poor. One even provided that if a poor man, who was a member of the guild, had a guest and could not buy ale to entertain him, he was to receive two gallons of the guild’s best ale. One is tempted to smile. But, remember, the beginning of miracles in Cana of Gallilea was to save a bridegroom at a wedding feast from confusion and shame. There were weekly alms, again, for others falling into poverty and during old age. There was aid for pilgrims journeying to the Holy Land or to Rome, and each member was bound to contribute 1d. to those going to the Holy Land and $\frac{1}{2}$ d. for those journeying to Rome.

“And the brethren were bound to accompany the pilgrims to the city gates, and the pilgrim himself was free from all contribution or levy to the guild till his

* The value of money was very much greater than at present.

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return, in order that all might partake in his pilgrimage (Tailors of Lincoln, A.D. 1328).

“ But of all the rules, by far the strictest related to the rites and ceremonies of burial. On these occasions the attendance of all members was required, and they were bound to bring with them sometimes so many pounds of wax for candles, or so many ‘ fine loaves for the poor,’ sometimes to have a trental of Masses said for the deceased, and sometimes ‘ the poor were to be fed and clothed for the soul’s sake of the dead.’ Of all obligations, these attaching to the death and burial of the members of the guilds were the most uniform and most strictly enforced.

“ But if a man’s life became scandalous, or if he became ‘ rebel of the tongue,’ he was to be warned three times, and if still persisting, to be put off for evermore. The idler and the ne’er-do-well received scant consideration, as we gather from the following :—

“ If he ‘ use hym to lie long in bed and at rising from his bed will not work, but go to the tavern, to the wine, and the ale, to the wrastling, and schetyng, and in this manner falleth poor, and trust to be helped by the fraternity, that man shall never have good nor help of companie in his lyfe nor at his dethe, but he shall be put off evermore of the companie.’

“ Such were the ancient guilds of which the Pope speaks so approvingly. There were two chief ideas which prevailed in their constitution—one the idea of Christian charity and brotherly love, the other the power of co-operation, that immense force which lies almost dormant in this country, and which you see is no novel expedient in the social system.

“ But beyond these two great forces an immense moral pressure was put upon each member to live up to a

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high standard of conduct and morality, and great advantages offered to the sober and thrifty. They were suppressed in the sixteenth century by Henry VIII., but continued to exist for 200 years longer on the Continent of Europe. But they were not only charitable and benefit societies but became the cradles of the liberties of the people, the strong bulwark against oppression on the part of the crown and the nobles. They were not only advantageous to the employers and workers themselves, but led to the advance of art and the development of manufactures wherever they were established. These guilds played an important part in the social life of the people, and their destruction and plunder by Henry VIII. left great gaps in the service of the poor, and with other causes necessitated the introduction of the poor law system, with all its attendant demoralisation and misery.

“And now I come to ask my first question—Are we doing all we can to make the homes and lives of the people happy? Is there not amongst us too great an apathy when we witness the discomfort, the cheerlessness of the lives of the people? Are your municipal authorities doing all they can to house the poor decently, and with at least a modest amount of comfort? Are you making the best possible use of the new Department of Agriculture and Industries? So impressed are the English authorities with Mr. Plunkett’s work that the English Board of Agriculture, in conjunction with South Kensington, have agreed to subsidise the teaching of agricultural co-operation by the different county councils. Cannot co-operation do something for us too? Have you ever thought of starting a building society* in the city? These societies exist in many

* See Appendix I.

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places, and have been found a safe investment for the monied man, bringing him a clear 4 or 5 per cent., whilst at the same time they are able to lend money at extremely low rates—3 per cent. and even less—to the industrious artisan and those who wish to build, allowing them some 13 years to repay, and then the house becomes the borrower's own property. Believe me, the citizen who has by his toil and his saving bought a house for himself will not easily cross the Atlantic, nor will he be likely to drink his hard-earned wages when he knows that every penny he can spare is going to buy out the roof-tree over his head. What an incentive to sobriety and thrift! What a deterrent against drink!

“Such a society exists in a very flourishing condition in the city of Derry, and has been found a potent factor in the struggle on behalf of popular rights. I believe the Most Rev. Dr. O'Dwyer, Bishop of Limerick, put forward some such scheme, but it was not supported as it ought to have been, considering the benefits such a system offers both to lenders and borrowers. Similar societies have prospered elsewhere—why not in Limerick?

“Remember what Leo XIII. says upon this question:—‘The law should favour ownership, and its policy should be to induce as many of the people as possible to become owners.’ And then I ask myself is there any reason why these labourers' cottages that have been built throughout the country should not be sold to the labourers just as the land is being sold to farmers, and allow them to make repayment by a series of instalments of purchase-money spread over a number of years? A bill was introduced somewhat on these lines by four northern Conservative members during

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the last Session of Parliament, and I should be very glad to see some such measure carried.*

“And now I come to agricultural credit. You are aware that all over Europe there is a system prevailing of co-operative credit banks, by which poor men having no security hitherto considered marketable are enabled to borrow money for any remunerative purpose on their joint co-operative responsibility. Such a wonderful success has this system had that it has spread throughout Europe, and to use the language of a gentleman just returned from Germany, ‘it has had the effect of running a flood of capital amounting to some £70,000,000 per annum over the land of the co-operating farmers, fertilising the land and enriching the cultivators.’ From these words which I have quoted you will already suspect that the banks themselves—the capitalist banks—are beginning to look upon this system as a legitimate outlet for the employment of money. On the other hand, the farmers themselves are lending their own savings to the credit banks at $3\frac{1}{2}$ to $3\frac{3}{4}$ per cent., while they can borrow at 4 to $4\frac{1}{4}$ per cent. for periods up to 2 or 3 years if they can show a good employment for the money and give good security. But these banks are not confined to any particular class. They are available for the wealthy farmers of the richest grazing districts, and likewise for the cottiers of the west of Ireland and the artisans of the towns. But if the smaller class of borrowers is more in keeping with my subject let me turn to France and I find the same system of banking adopted in that country. A bank was recently established in Touraine. The first borrower asks for the modest sum of £2 for six months to buy two pigs. At the end of the time the pigs realise

* See Appendix II.

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£4 12s., and he repays the £2 punctually. Or, again, a small proprietor has a balance of an old mortgage of £16 on his little home. He is an honest man, but a bit careless. He has repaid nothing of the principal for 15 years. The company from whom he borrowed threaten proceedings; he runs to the rural bank, promises to look sharper after his business in future, and asks help from the popular organisation. His harvest at a forced sale would have made about £16; by putting things to advantage and getting time he sells his produce for £32, and in three years he is a clear man. But these banks are not only suitable for agriculturists, large and small, but also for artisans and dwellers in the town. An artisan finds lodging dear and unsanitary; his wife and children are always ailing; he takes a little house out in the country two or even three miles distant. Rents are lower; he can also get a bit of garden, and soon his wife and children begin to bloom in the fresh air. But to enable him to get to his work a bicycle is necessary, and the local co-operative workman's bank is at hand to help him. Or a young widow is endeavouring to support her children with her needle; her friends suggest a sewing machine or even a knitting machine. But this is all hopeless without the aid of the bank. No one will trust the poor creature herself; she is no mark for the loan. But the workman's co-operative bank, established on the new-found basis of credit—namely, the character for honesty of its members and their joint responsibility, comes to her aid, and she is saved. Compare the happy condition of this poor woman with her lot at the hands of the local usurer. The other day I heard of a gombeen man who lends small sums—say, for instance, £10—on the following terms:—£1 to

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be paid at the time of the advance, and 10s. a week for twenty weeks. I have had the rate of interest calculated for me by a public auditor—a gentleman who lives in this city—and he informs me that the interest so charged is at the rate of £55 per cent. per annum. Now, the maximum rate charged by the co-operative credit banks is 1d. per £ per month. I fancy there is a good deal of this usury in Limerick, and I hear that people are being offered goods to be paid for on the instalment system, which is tempting enough to the poor, but which amounts in plain English oftentimes to usury. Such, then, are the co-operative or Raffeisen banks which have spread all over the Continent of Europe, and which the Holy Father urges upon us as so important for the welfare of the people. What a boon such an institution would be in your midst!

“Now, on the 23rd of April, 1901, the Agricultural Board voted a sum of £1,000 to organise these banks, and another sum of £10,000 to make small initial loans to these banks. Up to November 1st, 1902, fifty banks had availed of this offer and had had loans amounting to £4,305 made to them.

“Now glance for a moment at the condition of the agricultural labourer under this system. Not only can he traffic in pigs, which is often so large a portion of the support of the labouring man’s family, but he can actually buy a cow. And this brings me to one of the darkest blots in our agricultural system—the cruel suffering that the labourers endure for want of milk. How often do we find labouring men in these magnificent dairy lands of Limerick and Tipperary unable for love or money to procure a drop of milk, even to ‘colour their tea,’ as they say. They see their children sickening around them for want of this indispensable food.

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and they feel that they are strangers in their own land. I do not want to say one word to embitter the relations of farmers and labourers, but this I will say, we are at a very important epoch in our history. The farmers seem to be on the point of realising their long-cherished aspirations. I do not regret it ; I heartily rejoice at it. I was the first public man in the south of Ireland to advocate compulsory purchase in 1895. In this great settlement that we believe to be approaching, the labouring man must not be ignored. And, furthermore, the farmers will act wisely if they smile upon any honest effort made to benefit this most deserving class. If this system of banks were established, it would hurt no one ; and I should hope to see labouring men coming for loans to buy cows, and groups of labourers taking a field in common sufficient for the grass of a cow for each family. They would borrow the price of a cow from the co-operative bank—their very own bank.

“ I have just opened a bank myself on these lines at Mooresfort. It is called the Lattin Bank. I believe it is the first co-operative bank for labourers established in Ireland. The Department are lending us £100 at 3 per cent., and the Bank of Ireland have promised further assistance.

“ And now I have nearly done. In the first place, I lay down the proposition that the rural population are worth preserving. If you wish to preserve them in this country you must give them a reasonable degree of comfort and plenty of good food, or else they will go to America.

“ The Labourers Acts provide house accommodation and garden for the labourers ; if only this was supplemented by the grass of a cow, and a labourer with a creamery at hand ought to be able to pay a good rent for

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the grass and still have a 'plentiness' of food between butter and milk for his children. There is no use going on with the old system. If you want to keep the people in the country you must endeavour to improve their condition. I do not ask for luxuries, but for plain, healthy food, and enough of it, and some form of recreation which is not conducive to drink. The people are thinking of America, with its high wages and good food. It is true they only see one side of the picture. But, all the same, the youth is fleeing from the country, and every ship that leaves our ports is laden with the priceless cargo of youth and strength which ought to be kept at home to develop their own country.

"There are many other matters, such as improved hygiene and the removal of dung pits from the vicinity of the houses, which the Department, working through the local authorities, would do well to provide for; and in this respect I would wish to hold up to you with praise the admirable scheme for the labourers by the Sligo County Council. In the forefront of their prize list they have offered three prizes for competition for the benefit of the labouring class. The points are—first, cleanliness and order; second, cultivation of garden and arrangement of manure; thirdly, management and care of pigs and poultry.

"In conclusion, I will only say that I esteem it a great privilege to have been allowed to address you here to-night. The city of Limerick, by its own magnificent position, at once commanding the sea, and dominating the great system of inland water-ways, suggests great ideas of industrial development, and I am convinced that the future of the country is with cheapened transit and the development of these water-ways. And when I

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look back upon the thirty odd years that I have known this good city I must be permitted to say one word in favour of the workingmen themselves. We have passed through trying times—times of great excitement—for the last twenty years, and I venture to say that nowhere can there be found a more peaceful, a more law-abiding, people than the workingmen of Limerick. No doubt this is due to a large extent to the influence of that great confraternity in your midst, which has brought so much peace and happiness to their lives. But this much is certain, that the Irish labouring man, if only he keeps from drink, may compare favourably with any man in the world for courtesy and refinement. And let no one dare to say that labour is without dignity, that man demeans himself by toil. But rather let us look upon labour with a deep and heartfelt respect. Let us remember that the inspired writer himself, in a passage full of majesty and pathos, can find no language more full of reverence and awe in which to describe the Sovereign Creator Himself than as a toiler whose task was done. ‘On the seventh day God ended His work which He had made, and He rested on the seventh day from all His work.’ The language, indeed, is figurative, but the lesson is for all time, that there is nothing holier, more ennobling, more purifying to mind and body, nothing more elevating to the powers of the soul, nothing, in one word, more sublime than labour. (Applause.)

“APPENDIX No. I.

“The following facts supplied to me by Mr. P. Campbell, Secretary to the New Century Building Society, Londonderry, as showing the working of such institutions, may interest my readers:—

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“The New Century Building Society has borrowing powers, and borrows from bankers and others. A limited number of paid-up shares is also issued. The term of a society on this system is $13\frac{1}{4}$ years. The payments are 2s. per week per £100 share before advance, and 4s. per week per share after advance; also some small charges for law and management expenses.

“A member may borrow at any time after start of the society, but he would have only 2s. per week to pay per £100 until he had actually borrowed, the 4s. per week commencing from the date of borrowing. Thus, a member borrowing £100 at start of society pays 4s. per week for $13\frac{1}{4}$ years, and has paid at end of society .. £137 16 0

“A member borrowing when society has run 12 months pays 2s. per week for 1st year, and 4s. per week for remaining $12\frac{1}{4}$ years 132 12 0

“When society has run 2 years pays 2s. per week for first 2 years, and 4s. per week for remaining $11\frac{1}{4}$ years 127 8 0

“Member who does not borrow for 3 years, 122 4 0

“ 4 .. 117 0 0

“ 5 .. 111 16 0

“ 6 .. 106 12 0

“ 7 .. 101 4 0

“The property is clear at the end of the society. Of course, ground rent and taxes must also be paid.

“It will be observed that, while a good rate of interest is paid to depositors and paid-up shareholders, money is lent at a fabulously cheap rate to the borrowers—artisans or others—and the later borrowers pay hardly any interest at all.”

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“ APPENDIX No. II.

“ Some very remarkable experiments are in progress in England at the present moment in the direction of providing allotments for labourers and small holders.

“ There is no pretence of philanthropy or charity about the undertaking. The keystone of the proposal is, we are told, the safe investment of the subscribed capital in land, with a view to sub-division, and sale on such terms as will ensure the shareholders a fair profit.

“ To encourage the public to subscribe, we are told that a syndicate have rented 650 acres from Lord Carrington, in Lincolnshire, all of which is let to small holders. The whole deficiency at the last rent audit was less than £4. The demand still continues, and 500 acres are still needed to meet it. Similar accounts reach us from Wiltshire and from Northumberland; and we are told that the Northern Allotment Society has paid £176,000 in ten years for land, on which workingmen have established twelve colonies, peopled with 2,500 families, who live in their OWN HOMES.

“ And yet artisans and successful workingmen, who have made money by contracts or otherwise, cannot get an acre of land in Ireland for love or money.”

Count Moore, although he sympathised with the farmers, always spoke with kindness and respect of the labourers; and, as a true disciple of Saint Francis of Assisi, his heart went out to the poor and to those who earn their scanty livelihood by the sweat of their brow. He took up the cause of the workingmen in Parliament and at home and he strove to found associations for their help. Whilst Nationalist politicians were making known the grievances of the Irish farmers

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to the whole world, the hard lot of the Irish labourer was almost forgotten.

He knew well all the labourers on his estates, sympathised with their joys and sorrows, visited them when they were sick, and often worked with them in the fields. When returning from Church one Sunday morning, whilst the snow was falling fast, he stopped his carriage and went into the hovel of a poor bed-ridden woman in order to give her some cheering words and any little comforts that she might need; and he often told with amusement her answer when he had said to her: "My poor woman, it must be very unpleasant for you to be lying here this cold day without any fire." "Well, your honour, it would be much worse if I were outside." He helped to found a hospital in Limerick for the labouring men and the artisans of that thriving town, and through his ceaseless efforts it became a priceless boon under the skilful and loving care of the "Sisters of the Little Company of Mary."

During the dangerous illness of Mrs. Moore in 1885 he made a promise to start a hospital in Tipperary if her recovery were granted. His prayer was heard, and in fulfilment of his vow the "Little Company of Mary" were prepared to come and undertake the work. Much to his sorrow, it was found impossible to establish it in or near Tipperary, so this was how he helped to found St. John's Hospital in Limerick. The following letter from the Mother-General of the "Nursing Sisters the Little Company of Mary" in Rome tells its own tale:—

"VIA CASTLEFIDARDO, 45,

"ROME, *May 29th*, 1905.

"It is, indeed, good news to us to learn that the life

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of your dear husband is to be written ; would that it could be written as the angels have already written it. They noted what was beyond our ken—the pure intention of all his works. If we could but open the Book of Life what a lovely account should we read.

“ How the years have flown since that day in 1885 when we first made his acquaintance through your illness. I had made a visit to Our Lord asking Him to send us a sick case, from which some good would come, when Mr. Clifford came to the convent to ask for a sister for you. This was the beginning of those friendly visits from your loved one. I so admired his absence of human respect, carrying through the streets large bottles of beef-tea to you, then standing at your room door spraying visitors that they might not take the fever : was it not like himself ?

“ The last visit he paid us, in March, 1903 (though you know he came to us with a heavy cold), he would go from the Home to the Convent Chapel through the garden to make his Way of the Cross and pay his last visit to the Blessed Sacrament. Regarding his prayers, he was, there is no doubt, so habitually in the presence of God, and so completely absorbed, that his demeanour in the church was little changed from what it was in the house or in the street. There was no need to change, God was always with him, and he with God ; and this gave a certain matter-of-fact air to all he did, even the most sacred actions. His Divine Master was his constant companion, and his first and last visit of the day was paid to Him. I used to love to hear his voice occasionally saying some prayer out aloud, and it would sometimes be near 12 o'clock before he would leave the chapel, and yet he would be up early in the morning. I do not know if this was his usual habit,

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but I used to wonder how he got through the amount of brain-work that he did with so little sleep.

“As you know, while he was here he was much engaged in our hospital business, but he also wrote some newspaper articles and had many social duties, yet seemed to be able to get through all, remembering small matters, which, considering all he had to do and had in his mind, was very wonderful. He certainly knew how to use time and how to stretch it to its greatest advantage. He had not a vestige of human respect, and as long as he was doing what he considered right it mattered nothing what others might think of him. What I am repeating is what you witnessed in his daily life. If you have that wonderful speech of his (you will remember it) urging others to use energy in doing all they could in their immediate surroundings, not being apathetic,* I would get it reprinted. It would be good to make people use that talent which they see no harm in wrapping in a napkin.

“His beautiful mind was an instrument always kept in perfect harmony with the will of God. God could use it always; it ever responded to His touch. This and another thought we have embodied in a memoriam leaflet, which I am forwarding to you. The other thought is the sacredness of sorrow, which I saw so marvellously in the late Count's noble face after his son's death. You could not attempt to console him, you dared not approach it, for there was stamped on his features the impress of a sorrow his Creator alone knew, alone could understand and feel for, ‘and Jesus wept.’ This thought is embodied in the little leaflet which I ask you to accept with the love with which it is accompanied, and beg that when you read it you will

* Lecture at Hull, August, 1903.

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breathe a prayer for the 'Little Company of Mary,' of which is our unworthy member—Your sincere friend,
SISTER MARY.

“ P.S.—Did you know that he offered to take us to the Holy Land? He was passing through Rome on his way to the Holy Land, in 1903, and we were talking about something which called forth from him this speech: ‘The “Little Company of Mary” should be in Jerusalem. I’m on my way there now. The Franciscan Fathers and I are great friends. I will try and get their permission and take a house for you.’ ‘No, Count,’ I answered, ‘we must pray and take counsel about it.’ This bit of what Father Faber calls ‘conceited human prudence’ I have always regretted.

“ The last letter I had must have been nearly the last he wrote, enclosing one from the Duke of Norfolk, which I could send you if you wish. It certainly shows the scrupulous conscience of both those good men. Complaints have been made to the Duke that our circular said there was no other English Institute in Rome where the sick could be looked to, whereas the circular distinctly said: ‘no other Catholic Institute.’ ”

CHAPTER IX.

PERSONAL.

IN 1893 Count Moore rebuilt Aherlow Castle as a small shooting lodge, and lived there every autumn during the remainder of his life. It is a lovely spot, situated on the southern slope of the Tipperary hills, surrounded by woods, and overlooking the beautiful vale of Aherlow, made famous by Spenser in his "Faerie Queene," written in 1589. Home life was very dear to him, and when at Aherlow he was constantly with his children, taking long bicycle rides with his daughter, or walking in the woods, of which he took great care, for he was skilled in forestry, and took much delight in planting. He was very keen on the question of re-afforesting Ireland, for he regretted the destruction of the famous forests and woodlands which once adorned this island and made its climate dry and healthy. He made an effort, about twenty years ago, to have a College of Forestry established in the Glen of Aherlow; he unhappily failed in the project at that time, but shortly before his death he returned with his usual earnestness to the question, and intended to ask the Board of Agriculture to undertake this most useful work. His life was a busy one, and whether writing letters or newspaper articles or working at one of his lectures, weaving together the high ideals—religious, social, or political—that represented the good seed he fain would sow, he was working for others. He was always interested in the needs of his tenants and of the poor, and many sorrow-stricken men

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and women sought and always found help and comfort at his door.

Having ever at heart the well-being of the Irish peasantry, he strove in many ways to do them good. When his eldest son, Arthur, died he had his funeral conducted in the simplest and most unostentatious manner, in order to teach the people, by example, the folly of those expensive funerals to which they are accustomed, and which often burthens them and their families with a heavy load of debt.

His charity was boundless, and he faithfully fulfilled the teaching of the Holy Ghost—"Neglect not to pray but to give alms—help the poor because of the commandment—shut up alms in the heart of the poor." He valued his wealth merely because it enabled him to do good to his neighbours, and whilst his own life was frugal and simple, he gave his gold and silver lavishly to the Church and the poor, and he frequently spent money on poor missions and struggling convents.

The Rev. Mother Abbess of Poor Clares at Carlow writes of Count Moore since his death :—

"I may truly say that under God we owe our perseverance and success in having a foundation in this country to his constant letters of encouragement and substantial aid. When we came to Ireland twelve years ago there was no house of the strict order of Poor Clare Colettines in this country, though there were eight in England, and on account of the poverty our strict order enjoins, living absolutely on alms, we met with great opposition ; but as soon as the Count heard of us he sent a beautiful letter with a cheque for £10, saying : ' You are welcome to Ireland ; I love your order.' Other letters followed from time to time, always encouraging us, at one time enclosing £100 and another £300. He really made us

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feel that he would keep us in the country himself if all else failed. He offered to take us to Tipperary, but this could not be arranged, and it was God's will later on to give us another friend, who unexpectedly purchased and gave us the lovely place on which our convent now stands, and where prayers and perpetual adoration will go on day and night, fulfilling the wish Count Moore so often expressed to us. It was he who obtained for us leave for perpetual adoration, and his annual subscription has always been here to help to keep candles burning day and night before Our Lord in the Sacrament of His love. It is due to his help that our work has grown and that we are now able to start another convent in Dublin, where we hope to carry on this beautiful devotion of perpetual adoration."

The Rev. Mother at Nazareth House, Hammersmith, writes in June, 1895 :—

"The last time the sisters met Count Moore, not long before his death, he gave an offering for the poor. They reminded him that he had only lately given his subscription; he answered: 'How happy you sisters must be, you not only do your duty to the poor yourselves but the very sight of you reminds others of theirs.' He constantly sent us crosses, rosaries, medals, &c., that he brought from the Holy Land for us. He was the cause under God of many of our sisters offering their lives to the service of God, and his manner to religious always made them feel that they were the spouses of Christ. From the time he was a boy till his death he was a faithful friend to Nazareth House, and we should be grateful if you would mention this fact in his life."

He had a great reverence for priests and for the ecclesiastical state; and he spared neither time nor money in fostering vocations to the priesthood. Many

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priests who are now working zealously for the glory of God and salvation of souls have reached through his help that great dignity. These are some of the letters which were received after his death testifying to his efforts on behalf of young men who wished, but were unable, without his help, to become priests: "The good Count was to me a guide, philosopher, and friend. Never shall I forget the good advice he gave when he first sent me to college." "I can never forget his kindness; one of my Masses on Christmas Day has always been for him." "Many prayers are being offered from those whose benefactor he has been. How numerous they are only God knows. I am the least worthy object of his generosity, but I owe him under God the grace of the priesthood." And so on with many more.

He always gave a favourable answer to the daily appeals for help which came to him from almost every country of Europe. Like the Magi he laid his wealth at the feet of his Redeemer, and he might have said in words as he did in deeds:

"I love, O Lord, the beauty of Thy house;
I love the place wherein Thy glory dwelleth;
I love the silent speech and sweet accord,
Of holy ceremonies, dear to Faith."

As a Christian writer says: "God truly is pleased with no music from below so much as in thanksgiving songs of relieved widows, of supported orphans, of rejoicing and comforted and thankful persons." Few men are both rich and generous, and fewer still are both rich and humble; but he followed strictly the Scripture precept: "Make thyself affable in the congregation of the poor." His heart was deeply moved by every tale of woe, and he was an everflowing fountain of

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generosity to the needy. When he died a wail of sorrow went up from many homes that had been blessed by his acts of wonderful kindness and generosity. He had no share in the mammon-worship, which is the religion of to-day, but he wisely "hid his alms in the heart of the poor" and thus "laid up for himself treasures in Heaven."

He had a great talent for music, and a very fine voice. Singing was a great pleasure to him, and he threw himself into the spirit of the music with such zest that he would sometimes become quite engrossed and forget that time was passing and the car waiting at the door, whereas shortly before he had been in a hurry to start. It was sheer love of music that carried him away. When driving with his children he delighted in singing and making them sing in parts, which he did very well; he also loved to listen to the compositions of the old masters, and, when possible, always attended the Handel festival, where the great oratorios are so perfectly given; but he was never so happy as when he joined in the stately music prescribed by the liturgy of the Church. He had given heed throughout his life to the words of St. Paul: "Singing and making melody in your hearts." He was always ready to use his voice for the pleasure of others, and the old women of Mile End, in the east of London, will tell of the times when he went to their mothers' meetings to sing for them, and of all he told them of Palestine and of Rome. He also enjoyed reading aloud, and did it well. He knew Shakespeare thoroughly, and would sometimes quote at length in Irving's voice till you could almost see the actor before you. He was fond of an exciting story, and always kept one to read when he came in tired.

One special trait in his character was his simplicity.

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He was as pleased as a child on receiving presents, and as each birthday and Christmas came round he took the greatest pleasure in trying to find out, some time beforehand, what his family were going to give him. The last Christmas he spent on earth—when he was in perfect health—he was delighted at the number of presents he received. But it was the love of the giver he valued, not the gift, for he was as gratified with a simple Christmas card as with a valuable present. It was the same pleasure to him to give. But he had always a great difficulty in keeping the present until the right day. Everyone knew he had a secret, and ere long each knew what their gift was to be.

Many amusing incidents occurred through the wonderful likeness between Count Moore and the late Mr. Edward Vavasour. Everyone knew the quick impetuous way Count Moore had of checking the volubility of tenants and others who came to see him on business. It was impossible for him to take anything easily—even when amusing himself his mind was busily working—and he could not sit and listen to long-winded stories. Where business was concerned all must be brief. Mr. Vavasour knew well his kind-hearted but impatient nature, and took great delight in letting the tenants and others mistake him for “the Master;” and often out shooting—which was a favourite time for people to come—he would begin a conversation, and then say, “Well now, let us sit down and discuss the matter.” Having completely mystified them by this unusual reception he would say, “Now go to the Count and tell him your story,” and they would gaze at him in blank amazement before they could realise their mistake.

A priest of the diocese was much offended at being passed one day in Tipperary by Count Moore, who

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took no notice of him. When the fact became known, and it was explained, he could hardly be persuaded to believe that Count Moore had not been in Tipperary that day, and that he had been passed by Mr. Vavasour.

The following incidents are related by an old friend, Dr. Charles Ryan, of Tipperary, and tell of his charity and humility:—"I was sitting one afternoon with Arthur in his study when a beggarman appeared in the yard; he put his head out of the window and shouted 'What do you want, my good man?' 'A suit of clothes,' was the prompt reply. 'How handy you have it,' he said, as in his impetuous way he slammed the window. 'Now I am in a nice fix,' he said, musingly, to himself—and to me: 'I don't know if I have another suit of clothes, but I'll see.' He went away and returned in a few minutes. 'I have one, but I don't know which is the better of the two.' I was much amused, whereupon he rolled up each garment in turn and took shots out of the open window at the lucky beggarman."

He often reduced himself to one suit of morning clothes through giving to poor people who called, and he would then send an order to his tailor: "Please send me another suit of clothes same as last."

"There was a beggarman in the town of Tipperary to whom he never refused an alms. It was always a shilling, sometimes a pair of boots, sometimes an order for clothes. During the Parliamentary election for the County in 1895 this fellow got into the pay of his opponents, and canvassed, and went so far as to wheel for his candidate against the Count. I heard of it, and one day soon after when we were walking down the street I saw this man coming up and immediately warned Arthur not to give him anything as he had behaved shamefully. He curtly replied: 'You don't

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know what influence may have been brought to bear on the poor fellow; they probably plied him with whiskey.' When we came up to him he put his hand in his pocket and gave him a few shillings, much to my indignation. I often remonstrated with him about his indiscriminate charity, all to no purpose. 'How do you know but that he may stand better than we do in the sight of God. Supposing if he is cold and hungry he does take a drop, would not you or I do just the same in the same circumstances,' he answered me."

"On the eve of a pheasant shoot he went to the barracks in Tipperary to invite some of the Seaforth Highlanders. He wore an old brown ulster with a cape, for all the world like a Franciscan habit (when I used to remind him of the fact he only smiled and said nothing). The gate orderly, taking him for some nondescript traveller, on asking to see the colonel, showed him round the back way into the kitchen, where he sat down and extolled the excellence of the fire and the delightful warmth.

"Presently a young officer looked in, and seeing the mistake that had been made, went for the colonel, who quickly appeared on the scene. To his profuse apologies he answered, with the greatest good humour: 'The most natural mistake in the world. Just look at my general appearance and say if the good man could have shown me into any other part of the house.' He assured him that he enjoyed his seat by the fire, and laughingly said: 'Well, if you won't sit down and, as we say in Ireland, take an air of this glorious fire I suppose I must join you in the ante-room.' He extracted a promise from the colonel that the gate orderly should not get into any trouble over the incident."

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An intimate friend, Fr. C. Bowen, of Banbury, writes of Arthur Moore : " His was a soul without guile. By the very light which shone from his spirit in a few words of conversation with him you seemed to realise what Our Blessed Lord saw in Nathaniel at His first coming.—St. John i., 47. His business letters betokened the same characteristics : short ; to the purpose ; forgetfulness of self ; charity ' done in all simplicity,' unthought of ever afterwards ; hence no self-satisfaction, no gloss of vanity. Four years ago (1901) he was desirous to aid an exiled French community (Benedictines). They were almost the first victims of the ' Loi de Separation,' and were practically bereft of everything. He wrote to me one of those characteristic letters, ' I will be good for £100 a year for —— years if that will keep their heads above water.'

" A quick insight and previous investigation into the bearings of the case had made him act with great prudence and foresight, as I afterwards learned. The charm of his simplicity was marked when we could see and speak with him alone. After a long day's toil in London, for others' welfare, Count Moore arrived in Banbury in the twilight of a July evening, about 9 30, to have a few hours' talk with me about that very community.

" A modest supper in a presbytery is a short affair. Then he would fain make a visit to the Church at 11 p.m. He turned to me and whispered : ' May I make the Stations of the Cross ? Is it too late ? ' ' I will finish my vespers and compline,' was my reply. He at once most humbly began his Way of the Cross, and then we had only to say good-night.

" The next morning early he was at Mass and Holy Communion ; then to Oxford. ' I shall cycle to Bicester

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from Oxford,' he remarked, 'and then back to Oxford, so as to be in town for dinner. Good-bye.' To my surprise that evening a poor man—honest, evidently, but in tatters—came to my presbytery, presenting the card 'Mr. Arthur Moore,' with a few words in the Count's handwriting: 'Please give the bearer underclothing, &c., and I will repay you.' The stranger explained that he had been passed by a gentleman on a cycle, who stopped, questioned him, learned that he was trying, footsore and weary, to reach Banbury that evening. 'He took out a card, wrote on it, told me to call here, and then rode on.' The handwriting was a guarantee that the account was genuine. He wrote thanking me warmly for carrying out his wishes, saying: 'I saw the poor fellow limping on the road, when cycling to catch my train.' But, again, it was one of those brief notes—few words; clear; decisive; generous. He concluded: 'I had a long talk with the aged prioress at Bicester. They will have hard work. I left the good lady rejoicing gratefully at what I had told her.' 'Those exiled nuns will ever pray for him. R.I.P.'

Whilst most men of his station of life spend their time in self-indulgence and pursuit of pleasure, or are content to lounge through life, idle and bored, he was working eagerly and energetically not only for the temporal, but also the spiritual welfare of his fellow-men; for he knew that to do good to the souls of men was the best of all works here below.

CHAPTER X.

UNIVERSITY QUESTION.

THE Liberal party had cut down two branches of the baneful upas tree that hitherto had blighted the prosperity of the Irish, but the third still threw its deadly shadow over the land, as three-fourths of the Irish people were deprived of university education, and about this time the Irish bishops and laity loudly protested against this unparalleled grievance. It was over twenty years since Count Moore, as a young Catholic member, had first pleaded in the House of Commons for better education for his countrymen, and his interest had never waned, so he again threw himself into the struggle with characteristic vehemence. He wrote and spoke, constantly demanding for the Catholics of Ireland equal rights with their Protestant fellow-countrymen in the matter of higher education. In a speech on this question, which he made at Clonmel in February, 1898, he said :—

“ Mr. Mayor and Gentlemen,—I feel greatly flattered by being asked to come to Clonmel and address such a meeting as this on this important subject. But it is so vast, so complicated, and so far-reaching in its effects, that I quail before the responsibilities you have thrown upon me, following, as I do, so many distinguished men amongst the bishops and others who have spoken with such power and authority upon the question. We labour under a grievance, and our grievance is this—that we are debarred from the benefits of a university

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education which is so freely granted to our fellow-subjects ; that while Trinity College is in the enjoyment of ample revenues, and while money is lavished in each succeeding year on the Queen's colleges, and particularly on the Presbyterian college in Belfast, we Catholics are denied the opportunity of advancing our sons and developing our country because of our conscientious convictions.

" I believe the whole life and energy of the country has been stunted and maimed by this method of intellectual starvation. This is particularly hard on us, for we Catholics have always been for education. The Church, it is often said, is opposed to education. The Church is not opposed to education. She is opposed only to a shallow, half-hearted education. She is opposed to the modern system of ' cramming,' by which a young man's mind is stuffed with facts without reference to cause and effect, and from which all moral guidance and all moral training is absent. She despises and condemns the cultivation of the memory alone without reference to the intellect and the will. Our position is summed up in the words of the poet :—

" ' A little learning is a dangerous thing,
Drink deep, or taste not the Pierian spring,
There shallow draughts intoxicate the brain,
But drinking largely sobers it again.' "

" She it was who founded the great Universities of Paris, Oxford, and Cambridge, and it was the old monks who copied laboriously the writings of the ancients and handed down to us the classics.

" It is generally believed that Protestantism can claim one great university at least—that of Dublin. But this is not the case. At the risk of wearying you let me read to you a few lines from Mr. Gladstone's

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speech on 13th February, 1873. This was the memorable occasion in which he described the system of university education as ‘miserably, nay scandalously, bad.’ He then went on to say : ‘The University of Dublin does not, as some may suppose, date originally from the reign of Elizabeth. So far back as 1311, at a period when a great intellectual movement occurred in Europe, the Archbishop of Dublin, John Leech, obtained a bull from Pope Clement V. to found a university (*Universitas Scholarum*) in that city ; another Archbishop of Dublin, Archbishop Alexander de Biehnor, obtained a code of statutes for the university. In 1358 Edward III. founded a lectureship in theology in the university. And here we encounter a singularly interesting circumstance, for Edward III. provided in that foundation that, for the purpose of attending these lectures in theology, safe conducts should be granted for the resort of students from all parts of Ireland, and these safe conducts should be granted not only to the English of the Pale, but also to the Irish enemy, as he was commonly called, from beyond it. It is really touching to see this sign of brotherhood, and of the common tie of humanity, betraying itself in connection with the foundation of a university. In 1465 the Parliament of Ireland endeavoured to found a university at Drogheda, and the failure of this endeavour led Pope Sixtus IV. to give authority for a like foundation in Dublin. In 1496 another Archbishop of Dublin taxed his clergy in provincial synod for the lectures of the university, and it is clear that teaching in some form or another did continue until about the reign of Edward VI.’ (So says Mr. Gladstone.) How does this grievance lean upon us ?

“ From the beginning of this century the people of

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the country have resolutely declined to have any hand, act, or part in non-sectarian education. They have accepted the national school system, undenominational in theory it is true, but not until the religious sentiment, the very genius of the people, had moulded that system into a denominational one. They absolutely declined to accept any other system, and at all hazards they persisted in this refusal ; and let our rulers be assured that no pressure of starvation, no amount of delay, no motive of loss, can ever shake the national resolve ; and why ? Because it is opposed to conscience ; and what do I mean by conscience ? Cardinal Newman beautifully says : ‘Conscience is the voice of God speaking in the heart of man.’ This, then, is our grievance—that our rulers refuse us education on terms compatible with conscience, and offer it only on terms which we cannot honourably accept.

“ I read the other day an objection put by a Protestant clergyman writing to the Longford meeting which is entitled to respect and a respectful answer. He said : ‘If Oxford and Cambridge are good enough for the English Catholics, why should not Trinity College do for Irish Catholics ?’ My answer is, in the first place, the English Catholics are a small minority ; we are a majority—a great majority. This would be answer enough in itself ; but let me follow the point a little further. The English Catholics who go up to Oxford are either the sons of converts or some of the old Catholic stock. If they are sons of converts, they come of a very highly educated class—men trained in controversy from their earliest years, men who, like Newman, Manning, the Wilberforces, and the Thynnes, have sacrificed everything in this world—luxury, wealth, high preferment, and friendship—in a word all the good

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things of this world—for conscience sake. Such men are not easily moved, and the rugged honesty of the English character respects men who have convictions, and who have suffered for them. Or else they may come from the old Catholic gentry—men who were harried with fine and imprisonment, or who even count amongst their ancestors martyrs who perished on the scaffold, hanged, drawn and quartered with all brutal accompaniments of executions in those days. Such men as they go forth to the university to enter upon their course, looking back upon the walls of their ancient homes, where the lamp of faith was never extinguished in all those dark days. They enter the university with a bold and fearless step, and meet the gaze of the scoffer, the son of the prosperous shopkeeper or recently ennobled peer, with a fearless eye, for they carry within their breast the faith which is at once their pride, the pledge of ancient lineage, and the patent of nobility. Far different is it with the son of the Irish farmer. His confused ideas of social status are confined to the recollection of the local squire, the magistrate and police officer. It is true that the old parish priest, well stricken in years, has given him a last warning of the dangers he has to face. But he goes up to the capital, and here, perhaps, his clothes are not quite the fashionable cut, or his accent is provincial. Here, again, all the so-called respectability is associated in his mind with the Protestant ascendancy; the words of the old parish priest die away in his memory; he becomes the victim and prey of the scoffer. Hard words wound, but ridicule kills. In his simplicity and ignorance he does not reflect that he belongs to a religion which numbers from two to three hundred millions of people, and from whom the very university in which he stands, in its earliest

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origin, sprung, and which has peopled the world with the greatest intellects and the greatest discoverers that ever moulded the destinies of the human race. He does not lose his faith, but his conscience becomes blurred and confused, and he returns home, not indeed an honestly convinced Protestant, but an indifferent Catholic, jealous of those above him, and despising those from whom he sprung.

“ And now let us consider for a moment the practical effects upon all of us of this deprivation of education. 1st. Let us take the case of our venerable clergy. Now, I say, without fear of contradiction, that as regards their purely professional studies—I mean their sacred and ecclesiastical studies—the clergy of Ireland are inferior to no body of clergy in the world. But if we turn to the faculties of arts, including literature and history, and still more the faculty of science, I say, unquestionably, they share with us the disadvantages of our present position. I say that they are placed in a position of inferiority as compared with the clergy of other denominations and other countries. If you turn to the legal profession it is the same. You all know that the university is not only the high road but the short cut to the bar. From the members of the bar by far the greatest number of government places are filled; and Mr. Balfour himself declared, while desirous of distributing patronage amongst all classes, that owing to the absence of proper university training he felt the greatest difficulty in finding suitable Catholics to fill such positions. Turn, again, to the medical profession: here much has been done by Catholics without State aid at all. In the Catholic University School of Medicine you have teaching of a very high order, and the result has been a complete triumph for

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the Catholic youth. There for the first time they have come into competition with the students of the three State-aided colleges, and you know the result of these examinations before the Board of the Royal University of Ireland has been, to the end of 1896, to give us twice as many first-class honours and scholarships as Galway and Cork combined; forty per cent. more than the flourishing Presbyterian college of Belfast, and nearly as many as the whole three combined, notwithstanding the fact that these colleges are maintained by the State. But when we come to the question of agriculture and industries the case is still stronger. You know that each year sees greater and greater changes in the commerce of the world—new methods are being developed, production is being cheapened, and science is being brought to the aid of all modern industries. So impressed was Count Goluchowski, Prime Minister of Austria, with the fact that he said the other day: ‘In the 20th century the nation which works in the most scientific spirit, and which has the highest mental training, is certain to be victorious in the economic struggle.’ The Duke of Devonshire is never weary of urging farmers to adopt scientific methods. Scotland has four universities, and there is no more successful people in the world than the Scotch. England, in addition to the four older universities, has established a new commercial university for Liverpool, Manchester and Leeds; whilst Mr. Chamberlain is now agitating for a sixth university for Birmingham, based upon German methods, and there can be no doubt that the wonderful expansion of German trade is the real motive of his envy, for it is a fact that since the war of 1870 German exports have increased 68 per cent. Now, Germany, as you are aware, is very largely an agricultural country, and we are told that

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25 per cent. of her whole population depend upon the forest industry alone. If we require information upon new scientific methods of agriculture, we must send Mr. Horace Plunkett begging and craving from door to door of the foreign universities for some scraps of knowledge, which they most grudgingly give. Now, the reason of their superiority is this, that these foreign countries have dealt vigorously with the education of their youth, and opening the doors to all have set themselves to the scientific study of the economic question. Let me take Sweden for an example. Sweden has a poor and barren soil, with an inclement climate, and much of her produce has to be carried 600 miles to the sea-board. Yet Sweden is in many respects one of the most highly civilised countries in Europe, and is competing with us most hotly. And why? Because the system of education is the best in Europe, and from the village school to the highest university honours the path of learning is open and free of cost to all. I believe it is not too much to say that if our Protestant fellow-countrymen had joined us in this just demand twenty years ago for university education, and that we had had a university in touch with the industrial and agricultural wants of the people, produce would not have fallen nearly so much in value, and property would not now be in the melting pot. This, then, is a subject that touches us very closely. It concerns rich and poor, the flax-grower of the north and the dairy-farmer of the south. In these times ignorance and hunger go hand in hand. Starve education, and beggary will be the result. In a word, I say that the first condition of industrial reform is the expansion of university education. Is it too much then to hope that our rulers will see the injustice we suffer and really grapple

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with the case? In the face of a storm of bigotry and intolerance Mr. Balfour, and, indeed, his brother, the present Chief Secretary, have spoken earnestly in our favour. On 28th August, 1889, Mr. Balfour said, in his place in the House of Commons: 'We ought, if possible, to carry such a scheme (of university education) as would satisfy all the legitimate aspirations of Catholics.' I am sure that I give true expression to your heartfelt feelings when I say that I thank him for his noble words. Once settle that question, and give the people the means of advancing and utilising their talents for the development of the resources of the country, and I think I see a new Ireland arise—an Ireland peaceful and laborious—still weighted with many political questions unsolved, but no longer crushed by the economic struggle; her population increasing by leaps and bounds; her children no longer fleeing from her shores; her clergy going forth to foreign countries as of yore, but going forth strengthened and exalted by a higher culture and a wider knowledge; her university, like some bright beacon, shedding light over the whole land, from the stern mountains of Donegal to the surf beaten rocks of Kerry, seated, as she is, in the great highway of the world, between two mighty English-speaking nations, and she herself, by the energy and the enterprise of her sons, taking her place amongst the nations of the world. As to our Protestant fellow-countrymen, I trust no word of mine may be construed in a sense of narrow-mindedness or hostility; we grudge them nothing that they have got. We wish to live on terms of peace and friendship with them. We ask to be allowed to join hands with them, and work for the common good of the country, but only on the ground of perfect equality. But if, on the other hand, our just

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rights are to be denied, if we are still to be the victims of injustice and oppression, if in future years the slumbering embers of discontent are fanned once more into the blaze of open sedition and revolt, and there should be a repetition of those constantly recurring outbreaks of disorder and disaffection, let the disaffection and disorder and the bitter sufferings of repression be on the heads of those who would, in their bigotry and intolerance, stay the hands of the present government—some of whom, at least, would seem disposed to listen to our grievances—and upon those who would strive to keep this country in a state of poverty, and who would forbid us to thrive and prosper in our native land.”

These earnest words had a thrilling effect upon his listeners, and helped forward not a little the growing agitation throughout the country for the redress of this great grievance of the Catholics of Ireland.

When returned for Derry in 1899, in speaking of the Catholic demand for education, he said: “They were told there was no hope for them in the national demand for university education, and why? Because it was opposed to the Nonconformist conscience, yet the gravest outrages were allowed in the British Empire in the name of religious liberty. For instance, when the Mohammedan chief priest returned to Cairo after a celebration by one of the sects the ‘sacred carpet’ on which he had knelt was saluted by the British soldiers. When Lord Kitchener came back from Khartoom he asked the Government for £100,000 to civilise the Soudan, ‘but,’ he said, ‘don’t tamper with the religious convictions of the people.’ It was the policy of expediency—a policy that prevailed even in Canada, but Ireland must be excepted. Cardinal Logue said: ‘One tap of the Orange drum made the British House of

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Commons shiver.' In conclusion, he would ask all parties to throw themselves into the fight and plant the banner of equality in every sense on the walls of Derry."

In November, 1903, he wrote the following letter to the Catholic Graduates and Undergraduates' Association:—

"I beg to acknowledge your invitation to attend a meeting on the subject of University Education for Catholics. Though unable to be present, I shall follow your action with deepest interest.

"The incalculable injury, even from a mere material point of view, inflicted on the youth of the country year by year in denying them adequate facilities of education is slowly beginning to be realised; and at the other side of the water a sense of shame is beginning to be felt at this long-standing and cruel deprivation, side by side with the continual expansion of university education which is taking place from day to day in England. It is most important in my view to bring it home to the people generally that these disabilities are not a matter of mere academic interest—meet subject for complaint amongst the higher and better educated classes—but the cause of a downright waste of national strength, which makes itself felt in the factory, in the workshop, in the farm, and in the lives and homes of the workers.

"Higher education in the university means a higher standard all round, better educated Irishmen to teach better methods, and greater skill in the operators themselves. Take, for instance, the life's work of Pasteur; there is not a village in the country which does not feel the effects of his long and patient hours of research, whether it be in combating disease in the lower animals or the human species itself, whilst the

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industries of the country have been in many cases completely remodelled owing to his discoveries in chemical science.

“In agriculture we are beginning to wake up to the fact that we must have a higher scientific training, and Cambridge University has at last set the example of founding a Chair for Agriculture. But it is not by dumping down Englishmen and Scotchmen all over the country that we shall gain the ear of the farmer and artisan, but by training young Irishmen—men who think the same thoughts as we do and speak in the same words—and sending them forth to preach the gospel of higher methods and increased production. The grand ideal of one great national university, with autonomous colleges, which Mr. Wyndham has shadowed forth, is captivating by its breadth of view and generosity. It would seem full of hope for the future, and is another earnest of the deep sympathy of that great minister for the people of this country, and I, for one, must confess my decided preference for this solution of the question. But there is one point we must clearly keep in view, and that is, that it would be better for us to go on for a hundred years in our present state of intellectual impoverishment than to have our young men poisoned by the atmosphere of agnosticism which so widely prevails, and hence it is our imperative duty to sustain the bishops by all means in our power, and more than ever at this critical moment, in their arduous struggle to stem the tide of indifferentism and unbelief.

“If I can be of any assistance to your movement, pray count upon my warmest sympathy and fullest co-operation.—Your faithfully, ARTHUR MOORE.”

His views on university education for Irish Catholics were always moderate. He was at first inclined to

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favour the establishment of a Catholic University College in connection with Trinity College in Dublin, but after more mature consideration he modified this opinion ; and he finally declared that he “ asked for a university college where our sons can go without loss of self-respect, and where the old faith will be held in as great honour as the modern religion is at Trinity College and at Oxford.”

He never ceased until his death to denounce the present woeful state of higher education in Ireland “ as lamentable and intolerable ; ” and he strove both by his speeches and writings to influence Parliament and public opinion in favour of the establishment of a university for the Catholics of Ireland.

CHAPTER XI.

LETTERS.

COUNT MOORE was full of sympathy for the aspirations of young people, and always ready with advice and a helping hand at the critical moment when, perhaps, the choice lay between God and the world. It would be impossible to tell how many owe their means of livelihood to his generous and timely help: he never spared time or trouble when it meant helping others. Personal records are scanty, as he had a great dislike to keeping letters or papers, and when possible always insisted on his own letters being destroyed. Fortunately the following have been preserved. They were written to a young friend, who had been his secretary for many years, who came to him when little more than a boy, and who left him in 1898, at 22 years of age, to join the Cistercian Order. These letters speak for themselves, and give us a faint glimpse of the spiritual side of his character:—

“ REDEMPTORIST MONASTERY, CLAPHAM,

“ *October 26th, 1898.*

“ I was very pleased to get your letter, for my thoughts are continually with you. Gratitude to me, indeed—no, boy, the debt is all on my side. Your patience with me I can never forget. God bless you. Besides you have given me a rude shock. You have changed my life. The grace you have received from God has torn my heart thro’ and thro’. In co-operating generously with God’s grace moving your heart you

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have done an apostolic work in me and for me. . . . No, I don't believe very much in your trials. I think you are already beginning to feel the great consolation I told you you would feel. There must be no half measures. Humanly speaking, I would like to spare you bodily suffering and pain, but now I am going to harden my heart against you, and only wish and long to see you a saint. It may take time, but be generous with God.

"I am here to-night at the Redemptorists at Clapham—here it was that I asked permission from the late Fr. Coffin to spend money on Mt. St. Joseph's. It was a long time before he consented. He tried me in many ways, and at last gave me his blessing and said, 'Go on.' Here it was—nearly 22 years ago—I made my retreat before my marriage, and went from this cloister to the altar of God to be married.

"To-morrow we go to Lourdes. Now, one word about obedience. Your whole perfection lies, and will lie for some time to come, in obedience. You may later be called to some office of authority, or have others under you as a priest or otherwise. But, says the 'Following of Christ': 'No one safely rules except who humbly submits.' So in every way obedience is the law of the prophets for you. It will be your sheet-anchor and consolation. There will be no doubt about God's will. For me and others, doubt and difficulty; for you never a moment's hesitation. The voice, the wish of the superior, the first sound of the bell, is the voice of God. What a preacher I am! It is sickening to think of my telling you such things . . . I shall expect a jolly lot of pious lectures; but, joking apart, help me. Suggest some good thought, some more fervent way of receiving Holy Communion. Give me

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even the crumbs that will fall from the abundant table you will now enjoy in the order, at least of spirituality. Now, I am serious, dear friend, and for the love of our dear Lord, do as I say. I have done one thing at least you suggested already, and great as your humility may be please don't say my 'obedient servant' any more. You have a better Master now. I shall always pray earnestly for you to our good Mother at Lourdes—do you do your part for me. Assuredly, on the day you give your body and soul to God in penance and prayer, grace will be pouring not only on you but on those you commend to God. Think of me and my wife and children. Mrs. Moore's sufferings are fixed for 13th November. No hope except in God and the prayers of our good Mother."

These letters were written from Lourdes, where he went to ask the recovery of his son from a long illness, and that his wife might be cured and thus saved from a serious operation. Neither request was granted.

"LOURDES, *October 29th*, 1898.

"This will, I trust, reach you on Tuesday. Your espousals to God. What a moment of Grace! God will refuse you nothing you ask on that day. If it helps you in the sacrifice you are making to know that you have my most sincere affection and that I have felt very bitterly parting with you, then be assured that this is so. Ask our Lord for the love he bore St. John to purify my affection for you, for I fear it is like most human emotions—full of self and self-love. However, I cannot accuse myself of having delayed or hindered you in any way, and if, on the contrary, I urged you on, I can only say I would not ask a better fate for my own son. Now, abandon yourself into the arms of your loving Master.

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This is the height of perfection : abandonment. Nothing but God. Not even Latin or other studies, except in God and for God. When you say the words, 'I abandon myself completely, into Thy hands I commend my spirit,' God will do the rest. Oh, shame! that I should write thus to you. What will you think of me, that know so well all my miseries, all my love of comfort and ease, and all my self-love? Truly and really you are blessed ; in your charity you won't be hard on me or judge me as I deserve. I shall hope to be with you in this month of November in prayer and in penance, taking my place in spirit beside you, and asking God to accept these prayers and penances that He may strengthen you—even from me, a poor sinner, and rather late in the day ; and you are to pray for me very earnestly, that I may know and have courage to do the will of God. I expect a great trial next week, about the 13th, but I must try and bear all. If I can aid you in any way don't hesitate to lean on me. I always liked you, and I don't want you to think that I am forgetting you now. Your call has done more for me than all the sermons and retreats I ever heard or made. Therefore, let us offer ourselves generously to God, remembering that the sufferings of this world are not to be compared with the joys that are to come, and let us desire to live and die only for Him."

" LOURDES, *November 5th*, 1898.

" One little secret your letter tells me. All this peace and contentment shows me how much God has already done for you, and how hard it was to break with the world. Yes, this peace is a sign of suffering patiently endured, and of God's surpassing reward. Ever since we got here on Friday I have prayed for you most earnestly, and done penance for you. I have much to

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ask for my own self, but perhaps God will accept my poor alms to you, just as you would take pity on a beggar, all repulsive with sores and dirt, for his very misery. Yet it seems a farce to be praying for you, surrounded by all that is holy and blessed. But you must excuse me, my heart is with you, and I long for your happiness and the fullness of your sanctification. Please, in your charity, excuse me. You will laugh when I tell you that I bathed for you, that God may harden your body to do penance. Well, have your laugh. But I assure you that not long ago a nun proposed to come here for her cure; at the last moment it was found impossible to move her. Another was sent in her place, and as the sick one was at vespers in her convent, and at the very hour her substitute bathed, she, the suffering nun, was cured. Well, you will say I ought to have been a Methodist minister I preach so much. We have Lourdes to ourselves, all quiet and tranquil—no excitement, no crowd. Arthur left yesterday for Davos. The spiritual graces of Lourdes were working. He went to Communion three days running, in spite of feeling very timid of himself; you know how hard to bear is that terrible feeling of apprehension from which he suffers. I don't think he is any better. He looked ghastly while here. Lourdes may, of course, restore him, but, humanly speaking, I fear he will soon go. Now, let your apostolic zeal be at work for him. He is a great sufferer. Pray for our other boy, too, but pray especially for our poor sufferer. Now, please don't be writing thanks. My thanks are to you for the edification you have given me, so be sure the debt lies with me. I say again you have changed the whole course of my life. I should not mention these little prayers and things I am doing for you during November

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were it not that I am covetous of your aid. I feel at length I have no reserve with Almighty God; I don't think I have anything to give up. Do help me. I think religious people might sometimes take more interest in helping sinners than they do. Now, do help me, and in future you shall talk and I shall listen. Next week I suppose we shall have to climb the heights of Calvary unless Mrs. Moore is found to have been cured. How beautiful and how wonderful are God's ways. Look back on the graces of your life and your wonderful preservations from danger, and repeat again and again these words in the Introit at the beginning of Mass—"Send forth Thy light and truth; they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles." Truly, your vocation is sweet, wonderful, most rare! You were kind enough to be sorry and much concerned when I lost the Tipperary election in 1895. What if we had won, and you had been taken up with my secretarial business in London, and lost your vocation! Let us thank God, particularly for our hardest trials. Now, I shall watch with great interest and affection for your next letter. As you have now the privilege—the great privilege—of being poor for the sake of Jesus Christ, please accept in utmost charity a stamp for next letter. I envy you this poverty. It is the only real riches."

On the way home from Lourdes he stopped for two days at Louvain, hoping to gather some valuable information regarding university and agricultural interests, though at the time full of great family anxiety.

" LOUVAIN, *November 10th*, 1898.

"I parted with Mrs. Moore at Amiens and came on here to make enquiries about the school of agriculture,

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but I have done little business yet, owing to meeting some old friends. This is a wonderful place for religion. It is a large and flourishing Catholic university with 1,700 students. To-day I turned into the Dominican church, and was amazed to find a community of 60 engaged in the annual office for the deceased members of the order. It was simply grand; such a volume of sound, and such a sweet lot of young religious—such nice, kindly young fellows. I found afterwards that they came here for a course of studies from all the homes of the order, and that one was Irish and another English. The Englishman's was a wonderful vocation. He had been brought up at an English public school, after that had studied engineering, and finally went to America—right out to Arkansas—ranching. There, in the wilds of America, he became a Catholic, and on returning to England went into religion. Truly, this seems a wonderful vocation. But God can call whom He wills. I have been with you in spirit, thanking God for the grace He has given you. A monk said to me yesterday: 'There is not much to see that I have not seen in life. I was 28 when I entered religion and I know what the world is, and what religion is, and I tell you there is nothing harder than half-hearted obedience, and nothing easier than full, absolute, generous obedience. I cannot presume to offer you any advice; I don't know what religious life is, but I think this monk is a very able man, and he has seen life, being 52 years of age.'

The time of anxiety had passed, and Mrs. Moore was recovering from a serious operation, when he wrote the following letters:—

“DEVONSHIRE CLUB, S.W., *November 20th*, 1898.

“Well, it is nearly time to be thinking of what 99

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out of 100 people (even good people) forget—viz., thanksgiving. We go on all our lives craving, and some of us whining and complaining, but all of us craving and begging, and we seldom, if ever, think of thanksgiving. Thanksgiving brings a rich harvest of further blessings. Will you join with me in really honestly making a novena of thanksgiving ending on 8th December? You know this is the Feast of the Immaculate Conception. This is the feast of Lourdes—the new title of Our Lady belonging to these our times: believed and accepted for centuries by the whole Church, but only defined in 1854 as ‘*de fide*.’

“You have much to thank God for, if a quarter of what you say is true, and I don’t doubt you. Others have suffered excessively in the first days of their religious life; all seems to have been comparatively smooth for you. I know well it is not so easy as you say. But still you have had great helps—whole legions of blessed nuns and priests have been praying for you. At Lourdes alone there were 30,000 Communion in October. Many of these included you amongst their intentions.

“I know, dear boy, you have been very, very generous with God, and that He loves a ‘cheerful giver.’ I know you have reserved nothing, and that God has blessed you so abundantly for this generosity. Still you have much to thank God for; and the thanksgiving will bring a further torrent of grace into your soul. Let us then, when the time comes, keep thanking God in our Communion and Masses—all day long. I owe you great thanks. I feel your prayers for me just as if you were at hand—very distinctly; you have changed my life, and I am most grateful; you are in my heart all day long. God bless and reward you.

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I felt, at Lourdes particularly, almost certain that you were close beside me. Every day will now come easier to you; and great pleasures to you, not to everyone, await you. You will revel in the sublime and sustaining poetry of the Psalms, and in the offices of the Church.

"You have to thank God for giving you a fine intellect and great natural facility in prayer. Yes, I know you have it. Other people have to toil and strive for this, and you have it a clear gift.

"I need hardly tell you in a word that I envy you from the bottom of my heart. It is a blessed life you have undertaken, and one which, if you are able to live up to it, will be most happy. . . . was greatly pleased when I read her your letter yesterday, and sent most kind and sympathetic messages and thanks. If suffering is of any value in bringing people nearer to God, she ought to be good indeed, as ever since May all this trouble has been impending, but was never mentioned for fear of causing anxiety to others—a really wonderful example, very different from some you know: *i.e.*, your humble servant. I seem to be always complaining."

"10 CORNWALL GARDENS, S.W., *November, 1898.*

"So, my dear friend, in the midst of your sacrifice and penance, thank God that you have your health. I am afraid that this letter will be hardly worth reading, but it will please you a little to know that there is some one who feels your loss, and who is saying 'God bless you,' and wishing you all happiness; and perhaps it will remind you that there is a poor friend praying for you and doing a little penance for you during this month of November. Yes, indeed, you have completely

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changed my life. I am not the same man I was. It seems to me a great warning that my end is coming, and that I must prepare. I am now quite different in all my thoughts and all my views of life ; much of this I owe to your example ; perhaps I owe it to your prayers. God's ways are wonderful. His ways are not our ways, and His thoughts not our thoughts. Cheer up now. It is pretty hard, but it will be easier after a while, I am sure.

“ You will have great consolation in the offices of the Church a little later on. The Psalms are to the soul like good bread to the body. They give a constant supply of food to the soul. They are very sustaining. Then the fasting will become less severe by habit, and you will become stronger in your will. But I am getting beyond my depth ; I cannot say more than that God will not be outdone in generosity. He will know how to reward you in life and in death. I think God has given you a great facility and joy in prayer ; with this I trust you will do great things. Aspire to the highest. Desire perfection. ‘ Blessed are they that hunger and thirst after justice, for they shall have their fill.’ Desires will carry us a long way, and if they are sincere I think God often grants them even to poor penitents like myself.”

“ 10 CORNWALL GARDENS, S.W., *December 1st, 1898.*

“ I am so happy thinking of your happiness, and now that you have made this grand start—so generous so full of hope—what a grand future lies before you ! You may well be proud of your choice ; your life to be spent as Eternity is spent by God's elect, in praising Him. It is a joy to me to think of it. All my life from earliest boyhood I have loved the Church and

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her worship—her public worship. Other orders are great and good but give me the monastic life and the Psalms rising to God seven times a day. And then the grand solitude of your life ; this mysterious solitude that brings man so near the great solitary God, and the wonderful union which God permits his spoiled children like you to reach when they have served Him faithfully in this perfect life. Oh ! do be generous. I have felt for all your troubles as deeply as any father ; but now that you have cast the world aside and shown us the bright example let it be no half-and-half business. Rome was not built in a day. God will in His goodness give you time to rise to perfection ; but from the beginning put the highest, the very highest, aim before you—hope, sigh, entreat, desire absolute perfection and the highest union with your Creator. You may never reach it, never mind. You can't tell. Theologians say that these desires pierce God's heart, as it were, like darts ; but this much is certain, that you will reach much higher than you ever expected, or than you would have done if you had not aimed high, and these desires are so pleasing, so powerful to blot out sin ; such perfect homage. Now, forgive me once more, I have a great interest in you. I look upon you as a friend, and you must be the ' friend at court ' ; and, therefore, I am only putting in one for myself when I urge you on, for the better and holier you are the more you will do for me. Here I have no distractions ; I see Mrs. Moore twice a day, and I dine alone with dear old Lady Clifford. At home, it is so different ; one gets distracted, proud, vain, worldly. Mrs. Moore—who is not up yet, but is progressing well—will, I hope, soon be moved to St. Leonard's Convent, where she was as a child, and where my dear little girl is. The nuns

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there are literally overflowing with kindness. She will have quiet, rest and care, and the best of everything, along with sea air. Remember the novena, meditate on the Magnificat, and apply this verse to yourself: '*Quia fecit mihi magna, qui potens est, et sanctum nomen ejus.*' ”

The strongest note in all these letters is that of sincere humility ; the writer ever ready to see faults in himself, and oblivious of the large share he had in drawing other souls to God.

“ MOORESFORT, *December 11th*, 1898.

“ I am thinking of you still. There is a strange providence in the way you come into my mind and raise my soul to God. This morning I felt such a fire in my heart, it seemed to be drawing me upwards. The Benedictine Father I was staying with at Louvain in Belgium said it was, no doubt, your prayers that have changed my heart ; that God often grants wonderful graces thro' the prayers of friends. Thank you for your kind letter. I can't take the kind words much to myself ; you seem to judge me kindly always. I am very daft in many ways, as you know, and I only begin to see this at the end. I do not doubt your joy, it must exist, or men would not lead the life. But I hope in the matter of austerities you will humble yourself always, at least until you are much older, by asking counsel and permission. Obedience is the safest and best guide, and frees us from temptation to vanity and spiritual pride, besides it is humbling to confess such things and have to ask counsel. How I thank God that you have found a Master and home worthy of all your exertions. I feel a great sureness that God is calling you to a great height of prayer. No one outside

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can tell what this means. I have read much about it and thought a great deal. I feel an instinct. Now, don't be saying that I am flattering you, and saying you are a saint. I am not saying anything of the kind. What I am saying is you have a good, soft, kind heart (of this I have experience), and plenty of good will. You have, in addition, a facility in prayer. I know it, and if you are faithful it will raise you up to a very close union with God. I tell you I am only a poor sinful layman, but that I am certain that when you arrive there you will be in heaven on earth. You have taken upon yourself a life wholly supernatural. God grant you may live up to it. God's ways are strange indeed. I am a changed man, and your prayers are changing me hourly."

It may not be amiss to state here that there was very little that needed changing in one whose aim had always been the Kingdom of Heaven. In trivial things, as in great, he sought perfection, and he left nothing untried in the field of self-denial—even to giving up smoking because he thought it an indulgence the cost of which might be spent in charity.

" February 26th, 1899.

" I wonder whether you think I am forgetting you, because I don't make you the partner of all my sorrows and joys. To tell you the truth, I don't like disturbing you with the miserable follies of this world. I solace myself for the loss of your company with the thoughts of your happiness, and, indeed, you are likely spared many a trouble within the cloister. I hope your life is a long-continued day of sunshine (I suppose sometimes you will see a little cloud—we can't be content then in this valley of tears), as the life of a fervent religious ought to be. I love to look back on the

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beautiful way God led you to His service—Affectionately yours, as ever.”

“USHAW COLLEGE, *April 1st*, 1899.

“There was no post from here yesterday, so you won’t get this till Monday, but if you can spare a thought for me amid the joys of your Easter you will know that my spirit is very near you. This is a fine old college, but there are few here now who were with me. Still the old affectionate feeling and the true hospitality is just the same, and makes my heart beat young again. Charlie is with me here. We return to Ireland on Monday. Arthur is making a great struggle, and since the report of his death the accounts from Meran really sound more cheering. It seems the universal tradition in Ireland is—that if you are once wrongly announced as dead you can live as long as you wish. Mrs. Moore, who is much better, joins him at Meran next week.”

This was written after he was elected member for Derry, April, 1899:—

“It is a pleasure to think of you, and to know that there was never a shadow on your friendship; you can say this of very few. Certainly, pray for me; you see I have been dragged very much forward, and there is a lot expected of me. I wish I were equal to the work before me.”

“LOURDES, *April 30th*, 1899.

“Your letter has given me wonderful pleasure and comfort. A voice from your blessed life is like a voice from Heaven: it raises my whole soul to God. You ask me to mention some devotion for the month of May; I always think of the Immaculate Heart of Mary. Immaculate in its conception, and never sullied during

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her life by sin ; never for one moment estranged from God by original or actual sin ; one of the most beautiful devotions possible. From the sinless Heart of Mary we creep upwards a little wee bit towards some faint and feeble idea of the Holiness and Majesty of God. Let us be devout to her throughout May. I would ask you also to make a very fervent preparation for Pentecost or Whit Sunday. St. Francis always said seven Paters, Aves, and Glorias, from Easter to Pentecost, in honour of the Holy Ghost. You have also the hymns to the Holy Ghost. Then, when you read the Office of Pentecost, you will feel indescribable consolation. It is always a feast I feel great consolation at, and I know no devotion more surely and quickly repaid than devotion to the Holy Ghost. This is what I think. I suppose I ought hardly to be talking thus. If you have never tried devotion to the Holy Ghost you will be surprised."

" LONDON, *July 24th*, 1899.

" I am in a sea of trouble, so I won't write at any length to-night. But in my troubles I feel (I think I can say) that God has blessed my work here, of which and many other things we shall hope to talk when we meet. . . . I hope to send you two programmes of the ' Eucharistic Congress,' which I have translated and am circulating in the hope of preparing and interesting people with a view to a Congress in London. What immense blessings this would bring if it could be accomplished.

" Once more, don't spare me in any way. Any trouble that I can relieve, or any wish of yours that I can forward, let me know ; you are always in my mind. It is wonderful—all wonderful—God's ways are not our ways, nor His thoughts our thoughts. Praise and thank Him for all

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the grace we have had, and let your heart be full of aspirations towards perfection, and perfect union with God. Already He has given you to taste how sweet He is. . . . is going on well and will write to you; be sure to answer and keep him on hands. He will have much temptation for the next few years, and you will help him.

"It makes me quite happy to think of you and the blessed life you have taken upon you. Be sure to pray that a Eucharistic Congress may be held in our own country."

"LOURDES, *November 14th*, 1899.

"I suppose you will think you are quite forgotten. Well, you may re-assure yourself that no day passes without my thinking of you. I am here with Mrs. Moore and Charlie. We have come to ask help for our dear suffering boy, whom we have left for a time at Bournemouth. Of course it is not the busy time for pilgrimages, and nothing to tell the tale of Lourdes but the well-worn oak of the confessionals; still it is a time of rest and quiet, which I specially feel I want, as you well know how fearfully seriously I take everything.

"I send you a little picture that has touched the rock of the grotto. Never let anyone say that the spirit of Lourdes is the spirit of curiosity looking for signs and wonders. The spirit of Lourdes is the spirit of penance and prayer; it is the special grace of God through the intercession of His blessed Mother trying to save France from ruin. . . . I am afraid this letter, so full of worldly business, will be disturbing to you, but you cannot have all the sweets and none of the worries of life.

"I hope you are praying for the poor soldiers who are wounded and dying in this war. War is a strange

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thing. There is a fearful amount of sin and sorrow, but I believe there is also a great harvest of souls. Many a poor fellow gets a good chance of settling his accounts in hospital after long suffering, or goes to his death well prepared. And all who die, if only they have a right motive, lay down their lives at the call of duty, the voice of the superior. They have not to decide questions of politics. *Nemo majoriem charitatus*. I shall hope for very good news of everything and everyone, including your own self, whom God has so wonderfully and beautifully drawn to His own heart. I can never forget this wonderful joy—the unutterable emotion your vocation caused me.”

“ LONDON, November 30th, 1899.

“ Just a line. Have no fear for the future. If you are faithful, God will surely raise you up to great holiness. Keep piercing His heart with burning acts of desire, even if you feel that you only desire to have the desire. These desires He will listen to and grant. They are powerful weapons. Remember the Beatitude : ‘ Blessed are they that hunger and thirst after justice, for they shall have their fill.’ But I humbly beg pardon, I can’t write again like this. To-morrow the novena of Masses begins in thanksgiving. Believe me you are always in my heart. Let us thank God fervently for your great grace. Lady Clifford was buried recently at Clifford, in Yorkshire, in the family vault. It was very reverent and beautiful. No more than she deserved ; and I have lost a very true friend.”

The letters of advice come to an end here ; for while Count Moore’s friendship and interest was proved in a correspondence that was only closed by his death, these

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letters have been chosen as typical of the inner mind of the writer, showing in his own words the fatherly affection which made him understand all the difficulties the young novice had to struggle against, and he could best help him by sympathy, knowing that the breaking of all the old ties had caused a wound which religion alone could heal. The following letters are only a few of the many others written to him at various times :—

“MOORESFORT, *December 20th, 1901.*

“What a blessed life! I have just got back from a little trip to Lourdes. There has been a wonderful manifestation of power there recently. A postal clerk was injured in a railway accident. The judge awarded him £2,400 cash down, and a pension from the railway of £240 per annum, as he was quite helpless, and required the services of two persons constantly about him. He was not a good Christian, but consented to be taken to Lourdes. As the Blessed Sacrament was carried past him, he suddenly sprang to his feet crying, ‘My Lord and my God.’ Since then he has fair health, and can talk and eat like other men. The wonderful publicity which the trial gave, and the fact that he had been constantly under the care of three doctors for twenty-two months, all this being proved at the trials, has made a wonderful stir. I hope to send the case to the press soon.”

“MOORESFORT, *October 8th, 1893.*

“A line to ask if you ever received any report or communication from the Department of Agriculture relative to the test or trial plots sown at Mt. St. Joseph’s. Was there ever any answer or other word from the Department? I presume you sent some figures and data.

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“ It is a long time since we met, but I still think of you just as of yore, and hope to see you soon.”

“ MOORESFOOT, *December 26th*, 1903.

“ I was so pleased to get your card and cheery letter. We are all well here, thank God, and all together for Christmas. I had hoped to have been with you long ere this, but it is only a pleasure deferred. We have a wonderful Pope. He is preaching to the poor of Rome every Sunday—Yours affectionately as ever,
ARTHUR MOORE.”

The above, to the young Cistercian, was almost the last letter ever written by Count Moore. Ten days later he was dead.

This letter was written to a member of his family while in a private hospital :—

“ *December 10th*, 1898.

“ I never thought of any special lights. But if you want to advance and fit yourself for heaven, I meant that you can do a great deal easily by desire.

“ There are a great many people who don't want to do anything wrong, and who have no higher aim than a cup of tea—that is to say, people who are not luxurious, not self-indulgent, not neglectful of their prayers, but who have no desire to see God and praise Him.

“ It follows that until their hearts are raised up to higher things, they would, to say the least, feel uncomfortable in the company of holy people in heaven ; and the very sight of God must be to them most frightfully terrible, feeling, as they naturally would feel, that they must sink into the earth before Him. These people, then, must have a good touch of Purgatory,

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if only for their own peace of mind, even though they have lived eminently respectable, wishy-washy lives!

“ But if these people would during life keep making ejaculations of desire—longing for higher things, even though in the beginning they do not feel their desire very strong—they will get strong, and the soul will become more and more earnest and the desire will become later on quite burning, and God will grant these desires very fully. What is the meaning of ‘hungering and thirsting after justice’ but this? After all you have suffered, and all you must have seen in your near approach to death so often, and your long illnesses, you would probably be a great saint in twelve months if you kept saying, ‘Oh, God! I abandon myself to You’ (meaning that you have now no further desire on one side or other, absolutely no choice in life), and ‘Oh, God! I desire perfection—yes, perfection. Oh! I desire to be united to You most perfectly.’ There is no fear of your going too high; but there is great fear of falling too low. If you don’t aim high you will never get high.”

CHAPTER XII.

DERRY ELECTION, 1899—AGRICULTURAL BILL.

COUNT MOORE's election as member of parliament for Derry was a momentous epoch in his life, for the Catholic Nationalists of that northern city elected him their member mainly as a tribute to his personal worth. In acknowledgment of the great services rendered to Catholics, both in England and Ireland, he was selected by a representative convention, and his candidature was adopted at a meeting of more than 2,000 Catholic and Nationalist electors.

Some members of the Nationalist party, however, came to Derry at the beginning of the election as unlooked for allies of the Orange candidate, with the cry "better an Orangeman than Count Moore," but the priests and people, united as one man, unflinchingly withstood all interference and dictation from without. An unscrupulous crusade was then begun against Count Moore, and he was denounced throughout Ireland as a rack-renter and an evictor of the worst landlord type. The Board of Guardians at Tipperary passed a strongly worded resolution denouncing him for his tyranny towards his tenants, and declaring that he would have evicted two girls from their farm and thrown them out on the roadside were it not that the priest of the parish had put his hand in his pocket and paid the rent in full. The worthy priest, Dr. Hayes, of Bansha, however, immediately contradicted this calumnious statement, and made known the whole truth. "The girls in



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1899.

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question," he wrote, "belong to this parish, and farm a small piece of land at a rent of £6 11s. 9d. a year. The rent, in the opinion of the neighbours and of the girls themselves, is a fair one. In 1896 they were considerably in arrear, owing over £47, or about $7\frac{1}{2}$ years' rent. Frequent applications were made to them to pay something, but no notice was taken of these applications. It was then I interfered, with the result that £5 was taken in full satisfaction of all arrears and £42 written off the books. The tenants, it is needless to say, were thoroughly satisfied, and have more than once expressed their gratitude to the landlord. Being curious to learn if the arrears were of long standing and if the landlord had ever before dealt leniently with these people, I looked at the rental, and found that the allowance written off the rent from the last occasion on which it was not in arrears—viz., May, 1881 to 1889—amounted to £87."

The *Freeman's Journal* published a series of articles against Count Moore in February, 1899, charging him with many acts of cruelty and injustice to his tenantry, but Canon Flynn, P.P. of Ballybricken, Waterford, having made a careful personal enquiry into each case wrote to the newspapers the following complete vindication:—

"In the charges brought against Count Moore I find three cases. As to the first, . . . whatever his dispute was with his landlord it was settled to the entire satisfaction of the tenant, so I shall go into no details.

"The second is that of . . . In 1874, soon after Count Moore came of age, this man's rent was fixed by a farmer living in the locality, named O'Dwyer, a man remarkable for his integrity and familiar with all the

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circumstances, so . . . got a fair start. The arrangement lasted until 1885, when . . . began to grumble that his rent was too high, and then Count Moore bade him fix his own rent. This was done in legal form, and went on for some time, although . . . did not pay punctually, and large allowances were made him within the space of thirteen years, amounting to several hundred pounds. Two years ago . . . again complained that his rent was too high. Count Moore said : ' That being so there is nothing left me but to abbreviate the judicial term that you may go into court and get your rent fixed again.' This . . . refused. Count Moore then asked : ' What will you pay ? ' ' Nothing,' he answered. Just the answer I should expect from a man who twelve years before had been allowed to fix his own rent, and shortly after he issued a ' No Rent ' manifesto, which brought on the crisis. His cattle were seized and sold by public auction in Tipperary, and in spite of his efforts to boycott the sale there was not the least sympathy for him, the sale went on, and good prices were realised.

The third and last case is that of . . . , and I characterise it as the most scandalous and malevolent I ever heard. Being in Bansha, I interviewed . . . I asked : ' How do you stand with regard to your rent at present ? ' ' I owe him over three years' rent, and no one has any right to say that Count Moore behaved badly to me.' Subsequently, I saw her last receipt and copied the following :—Her rent is £6 10s. a year. On the 1st November, 1895, she owed £43 16s. 4d. She paid £5 and got a clear receipt—Count Moore thus wiping out arrears amounting to £38 16s. 4d., and . . . has paid no rent since. What a happy hunting ground poor old Ireland would be had we dotted here

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and there all over it such rack-renting, evicting landlords as Count Moore. This, however, is not all. About ten years ago she told me he did a similar thing. Then she paid £6 and was forgiven over £35, so in seventeen years she paid little more than one and a half years' rent, and she owes over three at present ! ”

During the election Count Moore had all his rent books brought into Saint Columb's Hall, Derry, and, striking them with his hand, said: “Gentlemen, if any of you think or believe that I have been, or am, unjust in my dealings with my tenants, I place my books, which have a full record of my business transactions, at your disposal; appoint a committee—half of my opponents and half of my supporters—and if, on examination, they find that the charges made against me are well founded I leave Derry.” But this manly challenge was not accepted by his political enemies. This fearless advocate of right principles, of justice and honour, had always been unwilling to float down the stream of popular favour, and had withstood the wrongful ways—*civium ardor prava jubentium*—of a people who had been wrought up to unreasoning wrath, for he believed with the Irish poet that—

“ Righteous men must make our land
A nation once again.”

He was unpledged to any cause save that of his country; and as a leading Protestant paper stated at this time, “he was a party in himself.” Unpopularity, however, is often the fate of those who have learned to stand alone, and know how to leave their mark upon all time.

During the Derry election some misguided person in the south of Ireland telegraphed to some of his own

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political friends saying: "Let loose the dogs of war on Count Moore;" and they too well fulfilled his evil counsel. An eminent Irishman has written—"The treatment of Count Moore is an answer to the query: 'Why more of the better-to-do Catholics are not to the front in the national cause?'" Count Moore's sole ambition was to do good, and he felt keenly this unjust warfare—this *mendax infamia*—against his good name. But he consoled himself with the inspired words of the sermon on the Mount: "Blessed are those who suffer persecution for justice sake;" and he lived down these calumnies and misrepresentations with the quiet fortitude God gives those who have learnt to forgive for His sake.

This graphic picture of how he spent his days at Derry during the election time was written by Fr. Maemenamin, P.P.: "Having known Count Moore for a considerable time I formed the opinion that he was one of the holiest laymen I ever came in contact with. I remember well how during two hotly contested elections, notwithstanding the excitement and distraction inseparable from so stormy a field, he was often to be found in prayer and meditation in some secluded corner of Long Tower Church, and assisting at holy Mass at seven o'clock every morning. Again, as the shadows of evening were thickening he came back to pay a lengthened visit to Him, who has said: 'It is My delight to be with the children of men.' Count Moore's demeanour before the Blessed Sacrament was that of a man who saw the sacramental veil drawn aside and was conversing face to face with that God before whom the angels bow down and adore."

The gallant and uphill struggle ended in a victory for the Catholic candidate, and Count Moore was

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elected member for Derry amid the joyful acclamations of her Catholic citizens.

The *Times* of February 18th, 1899, had the following paragraph :—

“The return of Count Moore for Londonderry restores to the House of Commons an interesting personality. The current session marks the lapse of just a quarter of a century since the Home Rule question was formally submitted, for the first time, to the attention of Parliament. In the session of 1874, Mr. Isaac Butt found two opportunities for ventilating the subject. On Friday, March 20th, he moved an amendment to the address, representing to her Majesty that dissatisfaction prevailed extensively in Ireland with the existing system of government in that country, and that it was the duty of Parliament, at the earliest opportunity, to consider the origin of that dissatisfaction with a view to the removal of all ‘just causes of discontent.’ Amongst those who spoke against this was Mr. Gladstone, and, on a division, the amendment was rejected by 314 votes to 50, the minority including Count (then Mr. Arthur) Moore, who was then member for Clonmel. Of the Irish members who went into the lobby with Count Moore not one remains in the House to-day, and of the few British members who supported Mr. Butt, one only still retains his seat—Sir Edward Gourley. Count Moore, therefore, enjoys the distinction of being the only Irish member in the House who voted with Mr. Isaac Butt twenty-five years ago.”

In February, 1899, Count Moore took his seat in the House of Commons, after an absence of fourteen years, and at once set to work to bring forward Irish grievances and promote remedial measures for Ireland. He was

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the foremost speaker when an influential deputation waited on the Chief Secretary, Mr. Gerald Balfour, about the high rates of the Irish railway companies. He said :—

“ He did not wish to look at the matter from a local standpoint, but from the point of view of the interests of the country at large. He considered that it would be the greatest possible evil that could befall them if they lost the little competition they already had. The rates between Dublin and Tipperary were six times as high as the rates in America or Canada. If they allowed the Bill to be swept through the House they would be deprived of their constitutional right of objection through the county councils about to be elected, and that alone seemed to him to sweep every other ground out of court. In fact, the case could not be argued further, and in view of the powers conferred by the Act of last session there was an imperative demand for delay. He said a great deal of trouble was taken in continental countries to land their produce of a perishable kind in London at the exact moment London was buying. In the south of Ireland butter was put on the railway on Saturday evening for the Liverpool and Manchester markets on the following Monday and Tuesday mornings. He had already complained to the companies, and he now took a public opportunity of reiterating his complaints. The butter was landed in Dublin at 3 a.m. on Sunday and left in unventilated waggons in heated glass sheds. Nothing was more absolutely unfair, especially when they were endeavouring to compete with foreign countries.”

The most important work of his political life was his share in the establishment of the “ Board of Agriculture and Technical Instruction for Ireland.” Sir

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Horace Plunkett, the Vice-President of the Board, only did him justice when he said : “ In Count Moore we have lost a man who took an active part in bringing the Department into existence, who assisted it by every means in his power during its critical first three years, and who will be remembered as a man who ever had the best interests of his country at heart, and who always spoke out fearlessly what he believed to be the truth, regardless of consequences.” It was mainly owing to his earnest and persevering efforts that this important Bill became law, notwithstanding the opposition of the official Nationalist party under Mr. Dillon. Count Moore made a wise and moderate speech in its favour in the House in June, 1899. He said : “ I desire before the right hon. gentleman answers all these questions to join with the hon. member for South Belfast in urging on him the extreme necessity of pressing forward the Agricultural and Technical Instruction Bill for Ireland. This is of the very greatest importance, and anyone who has any knowledge of the magnificent work done by the hon. member for South Dublin, without any Government assistance, must see that there is a great future on the same lines which this Bill proposes. I daresay it will be necessary to consider the Bill very closely, and to press on the Government certain modifications in committee, but I earnestly hope that this Bill may not be abandoned. It is a very important Bill, which is earnestly desired, not only by the large towns, particularly in the north of Ireland, but also by the agricultural districts in the west. I hope the right hon. gentleman will be able to assure us that he is in a position to fix an early date for the further consideration of the Bill.”

Day by day he vehemently urged the Government to

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pass the Agricultural Bill, and when the Chief Secretary gave facilities for it he thanked him thus:—

“ I feel grateful to the right hon. gentleman, the Chief Secretary for Ireland, for the way he has persisted in this Bill, for he has been subjected to a great deal of misrepresentation, and I am glad to say that he has borne the difficulties thrown in his way with great patience, and has now arrived at the fruition of his labours. This is a Bill not merely calculated to benefit Ireland, but it is a positive necessity in view of the progress made in foreign countries, especially Denmark. We are being absolutely ruled out of the market by foreign countries, owing to the organisation and better instruction which prevail in them. Look at Denmark. Look at its position. Twenty-five years ago Denmark, with its cold, poor and inclement climate, sent £100,000 worth of butter to this country. At that time Ireland controlled the market, and Cork butter regulated the prices throughout the world, and we had almost a monopoly of the butter trade. Last year Denmark exported £5,000,000 worth of butter. How has that been done ? In two ways—by technical instruction and education, and by the organisation of the industry itself.

“ Itinerant instructors are sent round to show how better butter is to be made and how new methods and new machinery are to be adopted. The interests of agriculture are carefully fostered in the schools, large shows are organised, and surprise competitions between different dairies are established. The number of dairies entering this competition is listed, and on a given day a telegram is despatched, calling on them to send forward their produce at once for competition. The staff do not know when they may be called upon,

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and they are kept at an even and continuous pressure. Let me follow for a moment this system of organisation in Denmark.

“The organisation follows the butter, not only from the factory, but to the steamer and on to London, and the exact hour at which it will arrive in London is known before it leaves Denmark. I am glad to note in this Bill a clause enabling the department to approach the railway commissioners. I hold in my hand a photograph of packages of Irish butter smashed to atoms in transit, but the Danish importers have not to suffer in that way. Even after their butter arrives in London it is not left alone. It is met by one of the most qualified representatives that any country could have. The importer has a network of representatives throughout the country, and if low-class Danish butter is attempted to be sold he prosecutes the vendor in a British court of law. I should like to refer to a matter which is of great interest in the north of Ireland. I refer to the question of flax. Year by year the production of flax is falling off. We are told by gentlemen in Belfast, who hold very high positions in the linen trade, that it is falling off for want of proper skill in treating the crop. Continental countries, with their elaborate systems of organisation, are now putting flax of high quality on the market, which fetches from £61 to £74 per ton, as against £56 in the north of Ireland. In my own constituency some 10,000 girls depend on the shirt industry in Derry, and that industry must depend on the manufacture of the raw material at the cheapest possible price and in the best condition. There is only one more question to which I will refer, that is the question of agricultural credit, which has been taken up with such conspicuous success by the hon. member for Chester.

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It is a question of enormous importance to relieve the people of Ireland from the toils of the 'gombeen man.' The system of agricultural credit has spread over the whole of the Continent, and when I tell the House that in Germany the transactions in these credit banks alone amount to £150,000,000 a year the importance of the subject to agriculture will be realised, and I am glad to say that the Bank of Ireland, one of the most doggedly conservative institutions in Europe, has offered to lend, at a very low rate of interest, to any legitimately constituted society. There is a doctrine in Ireland that this measure, or similar measures, ought to be delayed until Home Rule or some measure of compulsory purchase is passed. I am perfectly in favour of compulsory purchase if it be for the benefit of the farmers, but that is a question for them to decide. There are difficulties about it, but, for my own part, I believe that it is the true, lasting, and final solution of the land question in Ireland. I wish to protest against this doctrine that we are to have delay. If it be adopted we shall have nothing else left to fight for. I only wish to express once more my thanks to the right hon. gentleman for having persisted in this matter, and I am exceedingly glad that he has brought the county councils into it. When in Ireland, I found up and down the country a feeling of general hope and sympathy with the progress the county councils were making, and much satisfaction was expressed that the right hon. gentleman had given them an opportunity of exercising an influence on agriculture. I hope the influence of popular control will be extended in the committee upstairs."

His unwearied efforts for the success of the Agricultural Bill were at length crowned with success, and on July 24th, 1899, he acknowledged in the House the

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important service which Mr. Gerald Balfour, the Chief Secretary to the Lord Lieutenant of Ireland, had rendered to his country, saying :—

“ I desire to associate myself with the congratulations to the Chief Secretary on the passage of this Bill. Now that he has got his Bill, and that the House has practically given him a free hand, I think we are entitled to ask him to give us the very best men to work the Bill, no matter what part of the world they happen to come from. I supported the right hon. gentleman through thick and thin, and perhaps I could not exactly defend all I voted for, but I took the measure as a whole. I believe it will be a useful Bill, because with a decaying population, such as that of Ireland, the only possible remedy is education and industry. I would have wished that this Bill were the crowning stone of a great educational policy. Instead of having it this year I would prefer to have had a great educational Bill from which we could work steadily up. This Bill ought to have followed a large educational measure, which would have rendered it more fruitful. I earnestly hope the right hon. gentleman will proceed with his industrial policy, which began with the Congested Districts Board, was renewed again with that Board, was exemplified in the extension of light railways, especially in the north-west of Ireland, and is crowned to-day with this industrial measure.”

He rejoiced greatly at the establishment of the “ Board of Agriculture and Technical Instruction for Ireland ; ” for he held strongly the opinion that “ social advancement and political achievement were by no means incompatible ; and that the improvement of the social state of the Irish people would alone stem the tide of emigration, which was depriving the country

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of the best portion of the population. The Agricultural Board has already done much good in Ireland, fostering the voluntary efforts of the people, spreading sound economic principles amongst them, giving them technical and scientific education, which may help them to carry on their agricultural industries more economically and more efficiently, thus enabling the Irish farmers to compete successfully with foreign competition of educated Germans and enterprising Americans." Count Moore took the deepest interest in this new industrial movement, and went about delivering lectures and making speeches with the hope of persuading the peasantry to accept the help and teaching of this practical and business-like Home Rule movement, which was slowly but surely building up a worthy national life in Ireland.

At the general election, in October, 1900, he again contested Derry, but was defeated by the Marquis of Hamilton by a small majority. His defeat was mainly owing to the persistent endeavours of some members of the Nationalist party to keep him out of Parliament.

The following lecture, given in April, 1903, at Glenties, Derry, on co-operative credit and agriculture, is only one of many, and shows the great interest which he took in the subject. He said: "It fell to his lot while member for Derry, owing to the accident that befell Mr. Horace Plunkett, to press the Government to carry out their promises in connection with this great department, which has caught so strongly on the attention of the country. He was in the House of Commons at the time, but owing to trouble—sickness and death in his family—he was not able to do much work, but succeeded at any rate in getting the Act passed with which they were dealing that night.

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(Applause.) He had been asked to speak to them of the work of the department. This was a very auspicious moment to speak to them on such a subject. There was a feeling of hope and cheerfulness running through the life of the country and a more friendly feeling than has prevailed for years, which seemed about to bring great peace, contentment, and happiness to their country. (Applause.) But he had better come to business, for he was a practical man. He had a drop of the Ulster blood in his veins, for his father was an Antrim man, and he felt it tingling when he came to the North. (Applause.) He had to confess from his knowledge of their country that it was in a very backward way in regard to taking advantage of the money which the Department of Agriculture was sending out and of the privileges which it offered. In other counties they had got an agricultural instruction scheme, a poultry scheme, flax scheme, butter-making scheme, &c. In County Derry they had but the live stock scheme and the flax prize scheme; and that was the reason that Claudy was in the position it now stood. Mr. Plunkett, when the scheme was under consideration, said: 'Remember I am not going to spend this money equally all over Ireland, but I am going to be more generous to the poorer and congested districts.' If that district was congested they had got a claim for special and exceptional treatment at the hands of the Board and at the hands of the country. Turning to the prize schemes for labourers' cottages and farmers' homesteads, which he thought most important from the point of view of the public health, he said Donegal was giving seven prizes for the best managed cottage of a labourer, they were giving five prizes to the best managed agricultural holding not exceeding £4 valuation, and

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they were giving five prizes in each rural district for the best managed agricultural holding exceeding £4 and not exceeding £12 valuation. It was well worth their while to consider that. Then there was cleanliness and general order, cultivation of the garden, arrangement of the manure, general management of pigs and poultry. This question of the arrangement of the manure was a most important one for the general sanitation of the farmyard and those working about it. The department had done other great things to benefit this country. They had succeeded in covering Ireland with the very best sire horses that could be bought. They had their representative at all the important centres of England and elsewhere, holding, as he might call it, a watching brief, and when they came across valuable sires they purchased them for the benefit of the community in Ireland. (Applause.) Having referred to the creameries and the method adopted to test the butter there by the Irish Dairy Association, of which he (the speaker) was the president, he went on to say that they all had heard that there was a great fraud in existence in many places in regard to seeds supplied to farmers. The Board of Agriculture had established in Dublin a department for the testing of seeds. When the seeds are forwarded to the department they are sown in a house under a hot temperature, and they are tested as to whether they will produce foliage and herbage or not. In the new department created by the Board any farmer could have his seeds tested for 3d. He now came to the question of co-operative credit. In April, 1891, the Board of Agriculture was so convinced of the importance of this co-operative credit that they voted £10,000 for its establishment. They were starting one here. His advice was to start as slowly as they

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could. Issue a few loans only at first and see that the instalments were paid regularly, for that was the great thing. If this system of co-operative credit really takes throughout the country it may make changes approximate to those they expected from land tenure, and which they were looking for from the Land Bill. (Hear, hear.) This question of co-operative credit was one to which they should no longer shut their eyes. This system had spread far and wide throughout other lands—in France, Germany, Italy, Austria, &c. It had earned the special blessing of Leo XIII. (Applause.) No one could deny that the present Pope was one of the greatest thinkers on behalf of the people, and all his life he has been specially anxious for the welfare of the working classes. His mind has been centred on this, and to build up a great social platform, and form a scheme for the benefit of the working classes throughout the world. It was not as Pope he spoke of him before a mixed audience like this, but as one of the greatest thinkers and statesmen of his age. (Applause.) In Germany, Mr. Montgomery, your own representative on the Board, who had lately visited Germany, found that there were one million farmers taking advantage of the system. They borrowed from four to four and a half per cent. and received as depositors from three and a half to three and three-quarters per cent. Mr. Montgomery says: ‘This system has had the effect of running a flood of capital, amounting to some £70,000,000 per annum, over the land of the co-operating farmers, fertilising the land and enriching the cultivators.’ This gives some idea of what goes on in Germany. In France it is much the same. The Irish people were howling against having to pay 1s. 3d. income tax. But in Italy they had to pay 47

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per cent. That gave an idea of the difficulties of the country, and they found Leo XIII. urging in the strongest manner that associations should be formed for the relief of the working classes by introducing or still further developing useful institutions, such, for instance, as public departments, rural banks, mutual aid and assurance societies, workmen's guilds, together with other aids and societies of this description. They were all familiar with the main principles of co-operative credit. A new marketable security had been found—moral character and personal integrity. All the members were jointly and severally liable. Their liability was unlimited. The object for which the loan was sought must be remunerative, and each borrower was obliged to have two solvent sureties. It was wise to confine the operations of each bank to a limited area, say the extent of a parish. This was very important, in order that the members of the society might know one another well. On the request of twenty members a sworn inquiry could be held by some person appointed by the Lord Lieutenant if there was any suspicion of fraud or embezzlement. As he had said there was nothing in this system which prevents its useful application in the case of large farmers, but large farmers were very sensitive as to making their exact financial position known. But he hoped when the system had been proved a success with the small farmers it would later on be adopted by all. In France some of the richest grazing districts of 'La Nièvre' were stocked by rich farmers twice a year by money borrowed from co-operative people's banks, and twice a year the cattle were sold and the loans repaid. Instead of paying the 'gombeen man' 50 per cent. per annum the people could borrow from their own banks, under their own

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management, at the rate of 1d. per £ per month. Interest is not deducted beforehand, and interest is only charged on the money actually in the borrowers' hands at any time. The 'gombeen man' was, perhaps, a thing of the past, but if they read Mr. Bailey's report on the estates that had been purchased under the Land Acts they would find a very serious state of things. Mr. Bailey was one of the new 'Estates Commissioners' to be appointed under the present Land Bill, and he said: 'The peasants who are impeded by want of capital are of two classes:—(1) Those whose credit is sufficient to enable them to borrow money from the local joint stock banks or other lenders; and (2) those who are too poor to get capital by such means. The first class now, as a rule, raise such money as they may require to stock their lands or effect absolutely necessary improvements by loans on bills from the local joint stock banks. These banks of late years seem to have ousted the 'gombeen man,' whose rates of interest they, however, often adopt. The obtaining of a loan from a bank is no light undertaking for a struggling farmer. The interest charged for small sums frequently amounts to 10 per cent. To get this sum the borrower has to bring in with him a couple of sureties, whose day's expenses he has to pay, including an adequate amount of refreshments. By the time he has obtained a renewal of his bill, to do which he has again to bring in the sureties with all the concomitant expenditure, the cost of the loan to him often amounts to 20, 30, and even 40 per cent. of the sum originally borrowed.' Resuming, the speaker said they might like to hear a letter from Mr. Mitchel, chairman of the Doneraile Bank, County Cork, the first co-operative bank started in Ireland. They had just held their annual meeting and

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paid 4 per cent. to depositors. The bank was started in 1894, and has now a balance to its credit of £30. Its working capital is about £200, and the roll of membership about 120. To these loans from £1 to £20 have been given for periods of from three to twelve months. During its working no bad debts have been made. Interest has been paid to depositors at the rate of 4 per cent. per annum, and interest at the rate of 5 per cent. is charged to borrowers. Loans have been granted for every productive and economic purpose incident to a country village. One old man at Doneraile, it would amuse them to hear, lent the bank £5 as a depositor, and instead of using his own money, when he wanted a loan, would borrow a couple of pounds from the parish for fear of 'interfering with his nest egg.' They all had read Sir Antony MacDonnell's weighty words of warning as to the future of peasant proprietors if they got into the clutches of money-lenders. He said: 'If the fee-simple of holdings is, without qualification, conferred on the tenant, if the tenant on redeeming his purchase annuity, or on completing the payments under it, shall be free to mortgage, to sub-let, and to sub-divide his holding, then my conviction is that the time is not far distant when the condition of the tenantry of Ireland will be worse than it has yet been.' Now he (Count Moore) asked them could any system be devised more calculated to protect the people from the dangers Sir Antony foresaw than this system of popular credit, where a man could get money only for a proper object and at a low rate of interest. If he grew reckless or extravagant his fellows could soon bring him to heel. Agricultural credit, as he had said, was a very big question. They saw those little rivulets trickling down the mountain side, small and tranquil at first, but speeding along

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with ever-increasing volume until they became mighty rivers ; so might it be with co-operative credit. This system might very shortly, if prudently administered, cover Ireland with a financial organisation, based on democratic principles and under popular control, which would be a source of incalculable benefit to the people. (Hear, hear.) He had much more to say if time permitted. He should have liked to have unfolded to them the principles of co-operative insurance of cattle. It was a terrible thing when a poor man lost two or three cows at one time. It was a knock down blow to him. In Switzerland co-operative insurance was so general and so carefully worked that a man could insure £100 worth of cattle for 10s. per year. This was a system they ought to adopt. Let them remember, then, that this great movement in which they were engaged was not merely a commercial one ; it was also educational and moral, inasmuch as it was calculated to raise the standard of well-being amongst the people and taught the great lesson of self-help and personal effort. It would also tend to unite men more closely together, strengthen the feeling of brotherly love and Christian charity between neighbours. He hoped to hear a good account of Claudy in the near future ; to see new industries started and organisation perfected, so that they would become day by day a more prosperous, a more united. and a more contented community.” (Loud applause.)

CHAPTER XIII.

CATHOLIC TRUTH SOCIETY—LETTERS ON LAND CONFERENCE AND KING'S VISIT.

COUNT MOORE did his best to spread true religious, social, and political principles throughout the country by taking part in the organisation and progress of the Catholic Truth Society of Ireland, and by becoming a member of the Board of Directors of the leading Catholic newspaper in Ireland. He looked upon the Catholic Truth Society as a means of bringing the educated Catholic laymen of Ireland together in order that they might take part in the great work of spreading Catholic doctrine and devotion to the Catholic Church, and he considered its meetings as a great profession of faith on behalf of the Irish people, and a mark of their undying affection for holy Church, and their faithful and unflinching union with the Holy See. He appealed to the Catholic laity, but especially to the Catholic young men, as well as to the Press, to support it, "now that they had been brought through the years of darkness in the desert, and that the dawn of prosperity and the sunshine of better times had come upon them." He often spoke and read addresses at meetings of the society, drawing the attention of his hearers to the many social and moral evils of the day. He spoke thus at the meeting which was held in Dublin on June 29th, 1901: "I would like to say one word, your lordship, on a matter that we all feel keenly about, and that is, that we are overborne by English

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and Protestant literature coming into this country ; and it is not merely that that literature takes the line of direct attack and menace, but it too often takes the line of contemptuous pity, and we are represented to the rising generation as a lot of hopeless obscurantists. I know very well the clergy in the country do not realise this, as they are surrounded by their humble and simple flocks ; but we people, living in cities, mixing with professional men all our lives, deplore this, and we feel that the youth of the country are being crammed and hurried rapidly through a short college course, and that they have no time to become acquainted with those great political and religious subjects which are connected with the history of the Church. I think it is a great want that these young fellows should go forth into the world as members of the Catholic Church without a sound knowledge of the past history of that Church. I feel they are hanging their heads for shame before ignorant garret scribblers, who are simply unacquainted with the subjects which they should treat with the greatest solemnity. I am not going to address you on this enormously wide field. I am going to make two or three suggestions, and ask for some practical remedies. I think we might ask some of the learned clergy who have time to take up this question to give us a short article or pamphlet on such questions as this—‘ The Church, the Great Educator.’

“ Then, I think, we want—and perhaps more than anything else—to raise the hopes and train the mind of youth to understand that the Church has not been the enemy of science in past ages. Again, it is urged that the idea that women should be educated is a modern idea. In reality, we would find that the Church never set her face against the higher education

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of women when it was consistent with the discharge of domestic duties. On this question Protestants and Nonconformists are laying unction to their souls, asserting that they are the only people to promote the refinement and education of women. Then there comes the great question of the monastic orders. From the discussion of Dr. Gairdner and Abbot Gasquet we have seen lately the vindication of the monastic orders from the grosser charges that had been made against them. I think it is time that the youth of the country should be informed as to what was the work of monastic orders, for instance, for the preservation of the classics ; and we have in the midst of us the missal that St. Columkille, I think, spent twelve years in embroidering. It is kept as one of the greatest treasures of Irish art in the Museum. Then the youth should be told of the work of the monks as protectors of the poor, as teachers of agriculture, as model landlords, and as defenders of the people against the rapacity of the kings and nobles ; and then of the Church, the munificent patron of art. How could you expect young fellows, in the short time at their disposal to get through the ordinary school course, to devote sufficient attention to the study of these matters ? How do you expect these young fellows—perhaps of humble origin, or with a provincial accent—to hold up their heads as they ought to do in Protestant society if they have missed these facts about the history of their Church ? (Hear, hear.) I would ask that this society would take up these lines. We should start with some such paper as would touch the epoch of that warrior Pope, Julius II., who, after having cleared the enemy out of his own land, returned to the Vatican and called around him three of the greatest men that ever lived—Michael Angelo, poet, sculptor,

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philosopher, painter, architect; Romanti; and Raphael, the master painter of all time. Then the Pope, having thrown aside the sword which he wielded in defence of his Church and country, immediately gathered around him the most brilliant constellation of artistic thought and intellect that the world had ever seen. (Applause.)

“My lord, I would ask you to think if we could not do something more, if the society could not enlist amongst its gifted and talented members, whose light seems to be hidden under a bushel, lecturers who would give a series of lectures throughout the country in connection with this idea. Some of the clergy who have leisure might take up this matter; and in our village libraries and local organisations, which are now springing up, I think you will find a disposition to pay any travelling expenses incurred for the valuable privilege of having such lectures; and I assure you, my lord, that even in Ireland, where politics cause so deep a division, I notice every day a sympathetic and friendly feeling arising amongst our Protestant fellow-countrymen, and I think we should effect great good even in that quarter, as well as amongst those with whom we are closely allied, by taking this course of sending lecturers throughout the country.”

He was a Vice-President of the Catholic Truth Society, attended its meetings, and worked hard for its success. Cardinal Logue, speaking at the last general meeting of the society, said: “By the death of Count Moore Ireland was bereft of one of her most patriotic and gifted sons, and the Catholic Church of one of her most edifying and enthusiastic supporters.”

In September, 1902, he read a paper on the Irish Catholic Truth Society at the yearly meeting of the

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English Catholic Truth Society, held on this occasion at Newport, in the course of which he said :—

“ The history of the Catholic Truth Society of Ireland is briefly told. It was called into existence by a paper read at the Maynooth Union in 1899 by Dr. O’Riordan of Limerick, a learned Irish priest. But Dr. O’Riordan, and his friends would be the first to admit that their thanks are due to members of your society in England, and I think I may mention the name of Mr. Britten for many a shrewd hint and many a wise counsel. Our meetings are held in Dublin, and from the outset Archbishop Walsh has given us his warmest support, and expressed his wish to see a centre established in every parish in his diocese. Dr. Healy, Bishop of Clonfert (now Archbishop of Tuam), was appointed our President, ably supported by the Bishop of Canea, one of our Vice-Presidents. From the beginning we numbered amongst our writers the Bishops of Clonfert, Limerick, and Canea ; such men as Dr. Sheehan, of Doneraile ; Father Connec, S.J. ; Dr. O’Riordan ; Lady Gilbert, better known as Rosa Mulholland ; Miss Banim, and many others.

“ Twelve months after the gathering at Maynooth, the society started in June, 1900, with 33 branches or distributing centres. In June, 1901, the branches had increased to 800, and in June, 1902, to 920. In the first twelve months 650,000 books were despatched from the office, and in the second year the number had risen to 804,000, and our auditor was able to tell us that ‘ the work of your society has been extending by leaps and bounds.’

“ And now I have said enough ; perhaps you will think I have spoken too boastfully. But remember our financial position is a very straitened one. We are doing good work, but at a margin of profit so minute as to

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make it very difficult to carry on, and still more difficult to extend, our work. One word as to management. We have a useful system of replenishing boxes throughout the country, which saves much time, trouble, and correspondence. It is called the 'Standing Order System.' By this is meant that when the person charged with local distribution has arrived at a correct estimate of the number of books required each month the usual fixed amount of literature is despatched to him at once, without any fresh order or application, on the understanding that the central staff should take proper care in selecting the books sent.

“ And now let us glance for a moment at the fruit of our work. And here, perhaps, one of the most consoling thoughts is that, in a quiet way, Protestants are beginning to buy our books, and are beginning to ask themselves whether there may not, after all, be something worth inquiring about in the Church. To me this thought is most dear, that the people of Ireland, long ground down under the heel of a tyrannous ascendancy, which even still denies them their just rights in the matter of university education, should seek so Christian a revenge as to offer to them in return the light of the true faith and the knowledge of the true religion. Speaking of Protestants, and their ignorance of Catholic doctrine, Cardinal Moran, on a recent occasion, beautifully said :—

“ ‘ One of the greatest difficulties we have to contend against in dealing with our non-Catholic friends is the amount of prejudice in which their minds are steeped in regard to Catholic truth. Many of them are full of hatred, and give expression to their hatred of Catholic truth. But yet it is not Catholic truth they hate, it is not the Catholic Church that they assail, but it is that

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travesty of Catholic truth, which has been presented to them from their youth.'

"But after all it is not for our Protestant fellow-countrymen that we are primarily catering. Our first thought must be for those of our own household. And even in Ireland we begin to feel the effect of these vast enterprises of the modern printing-press by which novels, many of them most objectionable, are sown broadcast over the country at the fabulously low price of one penny each. All these books are, broadly speaking, anti-Catholic; many are infidel, and still more are immoral. On the danger of indiscriminate reading, especially of infidel writers, Dr. O'Riordan said these words at the Maynooth Union, addressing the bishops and priests of Ireland:—

"'Faith is a gift. We hold it on the tenure of obedience, and we can sin it away by rashness. The faith of no man—priest or layman—can stand against the temerity of reading, for mere wilful curiosity, works in which, to make the danger more deceptive, the Catholic side is made to look ridiculous. Those who are least prepared for such a danger are those who are least likely to see it. Naturally, and whilst faith is waning, one is unconscious of the process of decay, because one's conscience drifts with it, and is dulled at every stage.'

"If such words are addressed to the flower of the priesthood of Ireland, assembled in Council, how much ought we lay men and women to lay them to heart. But in nature, as the botanists tell us, wherever the poisonous herb is found, there too, close at hand, will be the antidote. Ours it is then to provide the antidote of sound, healthy reading, appealing to something higher than mere intellectual pride. Nowadays the people have more

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need of instruction than heretofore. Often all through the dinner hour those old stock fables against the Church are discussed by the workingman in the short respite from his toil ; and mill-hands taunt one another with the attitude of the Church towards Gallileo. History is perverted and fiction exhausted to represent the Church as the declared and persistent enemy of science and original research. Let us then, if it so pleases you, work together like two sisters, whose hearts are united in the love of a common mother. Let Catholics on both sides of the channel learn to respect one another more and more, and work harmoniously for the same ends.

“ We both have much to learn. We in Ireland know little of the persecutions in England ; of the hurried Mass at nighttime ; a ceaseless harrassing of pursuivants ; the midnight surprise ; the hairbreadth escape ; or the ancient hiding hole carefully concealed in the massive walls ; the long and painful suspense ; the search ; the finding ; and the terrible penalties of fine, imprisonment, and death to all concerned ; nor of those bright spots where, amid a thousand vicissitudes and dangers, the lamp of the sanctuary, even in darkest days, never ceased to burn. Little do we know of the history of those martyrs who shed their blood for the truth and laid down their lives for the faith : the heroic Thomas More—model of the upright fearless Catholic layman—fitting pattern for all our public men ; nor of that great army of Carthusians, Franciscans, Jesuits, the lay men and women who perished on the scaffold or amid the lingering pangs of hunger in foul, reeking dungeons. We on our side will lead you gently unto those bright regions where dwells still fresh the memory of Columba—or Columkille, as we call him—the Dove of the Tabernacle, the gentle Irish youth, the founder of

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monastic life in Scotland—whose memory is as green and fresh to-day in the city of Derry, built around those groves of oak where first he dwelt, as if he had but just passed away. Columba's whole life was spent in transcribing the sacred books. It is said that amid the many duties of a busy life he found time to make 300 copies of the gospels or the psalter with his own hand, and it was thus employed that when death came it found him. Surely this great saint, so devoted to Holy Writ, must look down upon our work with kindred love and sympathy.

“Then there is Columbanus who went to Gaul, and Malachy, Archbishop of Armagh, the friend of St. Bernard—men known throughout Europe for their sanctity and learning—and myriads of other saints, who watch over the sister Isle and pray for her in her needs that she may still be true to God. But I am wandering too far—trespassing on your time. I desire, in conclusion, to commend to your friendly sympathy and generous patronage the work we have in hand and I doubt not we may rely on your approval and support.”

Count Moore was not only an active director of the *Irish Daily Independent* newspaper, but he frequently wrote articles for it, as he well knew how powerful newspapers are for good or evil. He wrote to a friend : “Do not forget to use the Press for the vindication of truth.” Cardinal Manning says : “There is, indeed, no more prompt, direct, intelligible, and certain way of speaking to men in this nineteenth century than by a newspaper. After the voice of the Church comes the voice of the newspaper press.” And Pope Pius X. says that now-a-days there is no more exalted mission in the world than that of a journalist. He said : “My predecessors pronounced their blessings on the swords

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and weapons of Christian warriors. I count myself happy to call down the blessing of heaven on the pen of a good Catholic journalist." Count Moore felt this truth strongly when he beheld a so-called liberalism spreading as a snare over the world, and the hosts of evil gathering for a final struggle against religion and social order.

In a letter to *The Tablet* of September, 1902, he comments on Mr. Davitt's views, as set forth in a letter addressed by him to the press :—"SIR,—A few days ago Mr. Davitt gave us all reason to pause. Amid profuse expressions of goodwill and mutual conciliation between landlord and tenant he most aptly reminded us that the claims of the labouring class must also be considered. Upon such questions he has spoken well from time to time and to the point. But from Mr. Davitt, labour advocate, to Mr. Davitt, theologian, there is a far way. 'What a pity that the cobbler cannot stick to his last.'

"In these days we are infested by a new class of lay pontiffs, consisting of such men as M'Carthy, poor Frank Hugh O'Donnell, and Dr. Starkie, to which comes now a last recruit in the person of Mr. Davitt. A few weeks ago we were treated to his views on the expulsion of the religious in France. What his opportunities of studying France have been I do not know ; but, for my part, before making such sweeping accusations I should recommend him to study the views of the infidel historian, Taine, or the verdict of men like J. C. Bodley, who has made the study of France the work of his life.

"Then, in the last few days we had an elaborate attack on Dr. Clancy, Bishop of Elphin. The same *ex-cathedra* tone prevails ; the same infallibility is claimed.

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Bishops have no place in the modern world—have no concern, forsooth, with the homes and lives of their people. In fact, if they don't take a back seat and hold their tongues, Mr. Davitt will run the country without them. To-day it is the English hierarchy that falls under his lash; and the Holy See itself is dragged down into the vulgar arena of party politics and petty place-hunting intrigue.

“And what does Mr. Davitt urge? That a Government which has had the courage to propose a great act of justice to the Irish Catholic poor in England should be driven from power by Irish Catholic votes. The present Bill is worth £200,000 per annum to the Catholic schools in England, hitherto supported by the pence of the poor, and exposed to cruel competition on unequal terms.

“But now let us look at the other side. Hitherto, owing to the statesmanlike attitude adopted by Mr. Redmond, our representatives have supported the Government in this question; but should they now vote against it; with what face are we to advocate denominational education in Ireland? A few days hence the Royal Commission on University Education in Ireland will present its report. With what consistency can we claim for ourselves a Catholic University in Ireland, and vote with the anti-religious ruck of Nonconformists in England? Under this Bill a large sum of money is to be voted for the purposes of denominational education in England. Instead of wrecking the Bill, is it not rather the duty of our members to see to it that an equivalent, or rather proportional, sum be set aside and ear-marked for Irish purposes of a similar character? Once again we are asked to wreck the strongest Government of modern times and to replace

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it—either by a weaker Conservative administration or by such a mixtum-gatherum as the Liberal party can screw together. In either case should we be any nearer the settlement of the Land Question; and with such a spirit of conciliation as now prevails on all sides can anybody doubt but that we are on the eve of large measures in this direction, and that such measures can only be carried by a strong Government, and much more easily by a Conservative Government than by any possible Liberal combination? For all these reasons it would seem lamentable folly to hearken to Mr. Davitt's advice.—Yours, &c., ARTHUR MOORE.”

In a leading article of the *Irish Daily Independent* occur the following comments on Mr. Davitt's letter:—

“We do not believe that the great majority of the Catholic electors of Ireland will approve of Mr. Davitt's attacks on the bishops of England and on the Pope, nor do we believe that they will be approved by our bishops and clergy. Despite the exhortations of Mr. Davitt, and the persistent intrigues which are afoot, we refuse to believe that the Irish Parliamentary party will commit themselves to a policy denying the supremacy and sacred claim of religion, and involving a desertion of principles which they are solemnly pledged to maintain.”

When the Conservative Government, during the passing of the English Education Act, was forced, through the withdrawal of the Irish Nationalists from the House of Commons, to make concessions to the Liberal party which would do great harm to the Catholic schools of England, Count Moore, by his articles in the newspaper, aroused such indignation in Ireland that the Irish members had to return to Parliament in order to strengthen the Government against further conces-

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sions to the anti-Catholic and anti-religious prejudices of the English Nonconformists.

Count Moore was member of the Irish Literary Society in London, and he also became a member of the National Catholic Association, which was established "for the purpose of forwarding the temporal interests of Catholics in Ireland and for promoting the practical support of the Irish language, literature, art, and industries." When just before his death their aggressive action aroused the wrath of Protestants, and led to acts of retaliation, he determined to withdraw the sanction of his name from the association. He made known his attitude towards his Protestant brethren at the general meeting of the Catholic Truth Society at the Mansion House in Dublin in October, 1903, when he read a very thoughtful paper on "How to bring home Catholic Truth to the Minds of those Outside the Church," saying:—"We have the good fortune to live in a time of appeasement and reconciliation. This is not only true of the political world, but also of the regions of religious thought. Never was there a more remarkable spectacle than that of the reverence paid to the dying Pope. Men of the most widely differing views united in their homage to the great Pontiff who has just passed away. Throughout the Protestant Church, too, there is a wonderful movement on foot—a movement which is slowly but surely drawing men's hearts towards Rome, the one true fold of the Catholic Church. We, the Catholic Truth Society of Ireland, ought to be abreast with the times, and ought to hold out the hand of friendship to our Protestant fellow-countrymen. The subject that has been confided to me is full of difficulty and delicacy, and I shall try and make a few very simple remarks

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and leave them respectfully to your consideration. I do not know that I should have dared to have taken upon me to deal with this question but for the presence of our illustrious president (Dr. Healy, Archbishop of Tuam) amongst us. He is the apostle of kindly toleration, and the memory of his recent speeches as he travelled through the West is still fresh in our minds; and his example fortifies me in my task to-day.

“There is no power on earth, then, but charity that can draw together men divided by so many hostile and conflicting interests, educated amid rival systems of thought and estranged from one another for generations past by the bitterness of social and political strife. There can be no manner of doubt but that it is the duty of us Catholics to have that charity in our hearts and to show it in our actions. We can be perfectly loyal to our own religion, absolutely uncompromisingly loyal to Catholic truth, and yet make allowance for others, whose station in life and whose education and, above all, political bias darkens their minds and obscures the beauty of truth in their eyes. No matter how much we may insist on our own religion amongst Catholics, we must not judge the good faith of others, nor condemn those who are not of the old faith.

“If anyone thinks that I am speaking without authority, let me quote to you the words of a learned Jesuit writer already quoted in a very prominent manner by Newman in his answer to Gladstone’s attack upon the Church. He says: ‘A heretic, as long as he judges his sect to be more or equally deserving of belief, has no obligation to believe (in the Church).’ And he continues: ‘When men who have been brought up in heresy, are persuaded from boyhood that we impugn and attack the Word of God, that we are

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idolators, pestilent deceivers, and therefore are to be shunned as pests, they cannot, while this persuasion last, with a safe conscience hear us.'

"But if this were not sufficiently weighty in itself, listen to Pius IX. in his encyclical to the bishops of Italy of August 10th, 1863 :—

" 'We and you know that those who lie under invincible ignorance as regards our most holy religion, and who, diligently observing the natural law and its precepts, which are engraven by God on the hearts of all, and are prepared to obey God, lead a good and upright life, are able, by the operation of the power of divine light and grace, to obtain eternal life.'

"The same Pope speaks still more forcibly in an earlier allocution. After mentioning invincible ignorance, he adds : ' *Quis tantum sibi arroget, ut hujusmodi ignorantiae designare limites queat, juxta populorum regionum, ingeniorum, aliarumque rerum tam multarum rationem et varietatem* ' (Dec. 9, 1854).

" 'Who is there that would presume to take upon himself to fix the limits of ignorance of this kind when the circumstances and the differences of peoples, of countries, of men's characters, and very many other things are considered.'

"This, then, is the first step on our side in the path of reconciliation—the first step towards breaking down the barriers of prejudice—viz., to realise that the Catholic Church does not condemn the individual, but the opinion—not the man, but the doctrine. Mallock, a Protestant writer, in a book which has attracted great attention, styled "Is Life Worth Living?" puts this very well.

" 'There is no point, probably, connected with this question about which the general world is so misinformed

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and ignorant as the sober but boundless charity of what it calls the anathematising church. So little indeed is this charity understood generally that to assert it seems a startling paradox. It is the simple statement of a fact. Never was there a religious body, except the Roman, that laid the intense stress she does on all her dogmatic teachings and had yet the justice that comes of sympathy for those that cannot receive them. She condemns no goodness, she condemns even no earnest worship, though it be outside her pale. The holy and humble men of heart who do not know her, or who in good faith reject her, she commits with confidence to God's uncovenanted mercies; and these she knows are infinite.'

"Let us then fearlessly and resolutely grasp this thought, that our Protestant fellow-countrymen who have not doubted of the truth of their own religion, have a right—nay, even a duty—to profess it.

"But while we thus kindly and generously acknowledge their good faith we also owe them the duty of professing our religion openly and fearlessly. There is something amongst us owing to our sad history in the past, too much cringing, too much human respect, and sometimes weak or ill-instructed Catholics are found to minimise their faith, to wish to appear fashionable and up-to-date, and ashamed to profess their religion. There can be no greater mistake. There is no quality more winning than courage. Nothing so attractive as a fearless self-confidence. *Mens conscia recti*, free from bluff and brag—an absolutely frank open heartedness, free from swagger or dictation. I have often marvelled at the piercing weight and strength of an open profession of faith, even though made in words ill-assorted, maladroit, untimely, and coming from men

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who are neither remarkable for learning nor good sense—but spoken with absolute sincerity. I have seen the House of Commons deeply moved on such an occasion.

“Leo XIII. speaks of the duty of laymen in this respect in his encyclical of 10th January, 1890—

“ ‘No one, however, must entertain the notion that private individuals are prevented from taking some active part in this duty of teaching, especially those on whom God has bestowed gifts of mind, with the strong wish of rendering themselves useful. These, so often as circumstances demand, may take upon themselves, not indeed the office of the pastor, but the task of communicating to others what they have themselves received, becoming as it were living echoes of their masters in the faith. Such co-operation on the part of the laity has seemed to the fathers of the vatican council so opportune and fruitful of good that they thought well to invite it. All faithful Christians, but those chiefly who are in a prominent position, or engaged in teaching, we entreat by the compassion of Jesus Christ, and enjoin by the authority of the same God and Saviour, that they bring aid to ward off and eliminate those errors from holy Church, and contribute their zealous help in spreading abroad the light of undefiled faith. Let each one, therefore, bear in mind that he both can and should, so far as may be, preach the Catholic faith by the authority of his example, and by open and constant confession of the obligations it imposes. In respect, consequently, to the duties that bind us to God and the Church it should be borne earnestly in mind that in propagating Christian truth, and warding off errors, the zeal of the laity should, as far as possible, be brought actively into play.’

“Turning to our Protestant fellow-countrymen, is

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it too much to ask them to learn something about us? Not very long ago there was a long discussion on Mahomedanism within the walls of Trinity College, Dublin. Have Catholics not at least as much claim to the attention of the Dons of Trinity as the followers of Mahomet? Is there no time to learn something of the religion of 200,000,000 of Christians? Again, is it too much to ask well-meaning Protestants not to listen to rumours and misrepresentations behind people's backs, but to go to the fountain head itself? To invest a penny in the Catechism and really see what we do believe, or to go to some recognised Catholic writer, and see for once our side of the question? In one word, let them make sure that they know what they are passing sentence upon before they proceed to judge us. The ignorance of our fellow-countrymen as to our religion and belief is unfathomable. A well-known Jesuit, who has had great experience of Protestants, said to me: 'I have often wondered at the goodness of their lives—but I have been simply amazed at their ignorance of Catholic doctrine.'

"In his "Essay towards Reunion," Mr. Spencer Jones tells us with the greatest earnestness: 'It is true, whether others will believe it or no, that in a pamphlet which lies before me as I write, upon the subject of reunion, and from the pen of an English Jesuit, the passage occurs—"We must not do evil that good may come."' This is only one out of a thousand instances that might be quoted, and Mr. Jones is evidently writing in the utmost charity and good faith. Again, is it too much to ask our friends not to judge the Church from the shortcomings and miseries of her children? The Church is not a society of angels, but of weak, wayward, frail and even sinful men. She does not claim

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the attribute of sinlessness for anyone, even the most exalted of her ministers.

“If he is a just and an honest man, and wishes to look at things fairly and squarely in the face, let him shut his eyes to local troubles, and, above all, close his ears to the ceaseless din of political strife, and keep steadily in view the great idea of the Christian Church, proposing to two hundred millions of men the ideal of a perfect life—that is offering to each one of her children a rule of life that is in itself absolutely and supremely beautiful and perfect—with no flaw, no wrinkle, no loophole, no evasion—if only they will live up to it. To them that are in doubt and darkness outside—offering the clear, distinct accents of an infallible guide, ‘herself the pillar and the ground of truth,’ and a sure haven of rest and peace for their troubled souls.

“Let them contemplate the marvellous unity of doctrine within her bounds. From the far-off village in the mountains of dark Donegal to the vineyards of southern Italy bathed in sunshine, or the distant shores of the Mississippi, by the banks of the Euphrates or amid the snow-capped summits of the Himalayas, wherever a Catholic missionary has passed, the same doctrine, the same worship, the same sacraments, the same sacrifice are found. Can they not admire her unswerving fidelity to principle, and recognise in her the sure and solid foundation of society, the unfaltering defender of marriage, the indissoluble tie which is the basis of all human society? Sooner than permit divorce she saw herself robbed of her fairest possessions by the lust of Henry VIII. Is she not the defender of the civil power and the right of private property? Is it for nothing that we have seen the King of England visit Pope Leo; or, still more remarkable, the Emperor of

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Germany, accompanied by a great cortege of his officers of state, and surrounded by the brilliant uniforms and flashing cuirasses of the Imperial Guard. Think you that it is on pleasure bent these sovereigns are, merely whiling away a weary hour, or is it not rather that they recognise that there is but one power on earth that can stem the tide of socialism and soothe the sad, weary heart of toiling and oppressed humanity, groaning under the weight of sickness, poverty, and woe. These mighty sovereigns well know that religion alone can induce men to suffer patiently in this world with the hopes of a happy hereafter; and that Nihilism and Socialism are only the natural offsprings of hearts in whom Atheism has extinguished all hope of eternity. And they know that the Pope is the highest living representative of that mighty force. But while the Church is ever preaching patience and obedience to the masses, she is ever urging mercy and justice upon the rulers. And here they may see her gentle love and perfect holiness, for she is the champion of the oppressed, the tender mother of all that are in suffering and affliction. Where-soever you turn you will find the priest bending over the bed of the sick and the dying, no matter at what risk, no matter how loathsome the complaint. Go to the police courts of Paris, you will find the nun, the consecrated virgin, hovering like an angel at the door, to hold out a hand of comfort to the poor Magdalen, whom sin and misery have brought to crime, and taking her to her heart as if she was a dearly-loved sister. In the far-distant west coast of Africa, where death seldom spares for more than a year or two, you will find nuns again tending the yellow fever patient, whose touch is poison and death. And men are found to devote themselves, like Father Damien, to the service of the

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leper, and sacrifice their lives to nurse him in his wretched malady, with the thought always before them that they too will sooner or later fall victims to the fell disease. Just as in the Middle Ages men were found to take upon them the horrors, the blows and buffets, the stripes and the inhuman degradation of slavery, in order to free those who it was thought might sacrifice their faith to escape. Who can be blind to all these sacrifices prompted by a charity all divine, by an insatiable thirst for the souls of men, a burning desire to serve God at all cost. And while missionaries are speeding to the ends of the world—facing the rigours of climate, the cruelty of barbarous rulers, the risk of health, and even life and limb, to save the heathen and the infidel, are we to do nothing for our fellow-countrymen, our own flesh and blood, our own kith and kin, or are we to forget the great services of Irish non-Catholics. I will not call them Protestants, to the National cause, and what they have done and suffered for Ireland in the past? They have been the leaders of almost every movement for the political welfare of the country. Their hearts have burned within them at the sufferings of the poor. They have shed their blood freely for their native land. Are we to forget such names as Robert Emmet, Lord Edward Fitzgerald, Smith O'Brien, Parnell, or the poet Davis himself, whose one idea was conciliation? Is it nothing to have borne such children as Burke, Sheridan, Grattan, Lord Plunkett, who held the Senate in enraptured silence by the impassioned flights of their eloquence; or men like Swift, Goldsmith, and in a great part of his writings, Lecky, of our own day?

“And turning to the great profession of arms, are we to forget the lustre shed upon Ireland by her great

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soldiers, men like Moore, Wellington, Gough, Wolseley, Roberts, French, and Charlie Beresford? Surely a little country that can produce such consummate talent deserves a place in the history of the world; surely such men are worth the trouble of winning?

“On the occasion of the king’s visit a word fell from the Protestant Primate preaching before the king at Mountstewart. It was a word of sympathy and friendship. He spoke of the rights of all men to live in this country and worship God without any grasping at ascendancy. Again, the Bishop of Meath’s recent utterance was in the same direction, and lately Captain Shaw Taylor has suggested a conference of North and South to put an end to party processions and party strife.

“But enough of words. Let us consider what can be done, and what are the practical steps we ought to take.

“Can we not, with God’s blessing, and the blessing of our President, start a crusade of conciliation, and speak and write of our fellow-countrymen in terms of courtesy and affection, allowing for differences of opinion, explaining away past rancours and old animosities? There is in every man worthy of the name a heart to which you can appeal. The Orange rough himself, pelting a procession with iron rivets, is only a survival of some deeply-hidden political purpose foreign to the men themselves. They are moved like pawns on the chess-board without knowing why or whither they are sent. They have been drilled and deceived and drugged into a hatred of their fellow-men by designing leaders for some fell purpose of which they are ignorant, and are hounded on by obsolete war-cries that recall bitter memories. Can we have no feeling of pity for men so misguided and befooled?

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“For the more educated classes can we not see to it that there is an ample supply of booklets sold, which are explanatory of Catholic practice and doctrine. It is true that we do not produce many of these controversial books ourselves. But if even we have to draw upon the sister society across the channel, we ought to do so, and their doctrinal and controversial pamphlets are certainly very good reading. Is it beyond our energy and strength to procure that these books be sold in public places, at railway stations, at bars, at public buildings and at the newsagents? I was very much struck with the very active and even lucrative trade being done in Rome by the Catholic Truth Society of England, but organised, I am glad to say, by an Irish lady. Those who know Rome will remember that there is hardly a day in the year when there is not a festival at some church or catacomb, some college or religious institution.

“And whenever the ‘Festa’ may be there will be found the travelling public from the hotels, the foreign residents and the students from the colleges. One generally meets all one’s friends at least once, if not twice, and even oftener, in the day. There then at the door of the church or gathering each day was to be found a youth in a very handsome uniform of green and gold, with a well-laden basket, or stall, decked out with such enticing literary morsels as “Maria Monk,” “The Truth about Convents,” “Strange Story of Immured Nuns,” and a thousand other tit-bits. But on examining more closely you would find that it was this time at least the antidote you were purchasing, and not the poison. It was the Catholic Truth Society at work; and many a booklet found its way into hands that at another time, and under different circumstances, it would never

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reach. For travellers out for the day generally unbend, and read and learn all they can about the people and the places they visit; and in this way Catholic Truth filters into many an American home or Protestant family who would never have heard of it otherwise.

“Can we not have a Catholic Truth Conference intended not only for Catholics, but for Protestants also, where our learned men might each take a subject, say one of the genuine stock stories that are told against the Church, and fearlessly riddle the truth out. It cannot be said that such things are without precedent, for in America we hear of Missions given to Protestants alone by the Paulist Fathers. Can we not make a beginning by accepting, for instance, Captain Shawe-Taylor’s suggestion, and meeting to discuss the university question and explaining to our opponents what it is we want and why we prize our faith more than all worldly riches, and that if only such an arrangement be made as will protect the faith of the people our heart’s desire is to work unitedly with them for the common weal.

“And coming to the question of free libraries, so much the fashion at the present day, are we careful to see that our Protestant friends get a proper view of the Catholic case, and that standard Catholic books are not excluded? I heard of a very distressing case the other day, where at a meeting of the committee of a public library, M’Carthy’s book, “Five Years in Ireland,” was brought in by the votes of Catholics only and against the protest of the Protestant members. If this be true, it is a sickening instance of the depth of degradation to which human respect will lead men. And to show the danger of indiscriminate reading in such libraries let me quote the words of a very distinguished living Irish-

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man, who adorns one of the learned professions.* Asked one day if he had read such and such an infidel article in such and such a magazine, he answered: 'No, I have no time for such reading; for I prize my faith, and I don't think I am treating my faith fairly by reading such an article as that by a gifted free-thinker without also reading the other side of the question. How can I possibly hope to cope in argument with men who are experts in their own particular branch? If I am to judge of the matter like a reasonable man, I must have both sides before me.' What a lesson for all of us upon the folly and the danger of indiscriminate reading. And this from one of the brightest intellects in the land.

"If, then, we see and recognise our duty, to win our fellow-countrymen to the Church, why do we pause and hesitate and cower before making the plunge? Is it beyond our strength or our courage to draw this little garrison to us? Remember the moment is propitious—such an opportunity may never arise again. The Land Act has become law, and old festering sores are healing. Who knows but that in a few short years this garrison may become—I will not say merged in the people. No, let them keep their proud lineage, their roll of fame. We love to dwell in these memories—but if not merged, let me say one in heart, one in sympathy and aspirations, with the people. And if later, why not now? Are they too haughty, too defiant, too imperious to be drawn by the cords of Adam? Is it beyond the strength of this people, with its youth, its vigour, its opening day before it, to subdue this little band, so illustrious in council and in war?

"It is a summer evening in Southern Italy. An old man steps ashore from a frail bark. His gait is feeble and his steps are slow. But his eye glitters as of yore

* Chief Baron Palles,

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and tells of a heart on fire with love. What is his name? Whither is he going? What is his errand? His name is Peter, his errand to conquer Rome. Aye, Rome with her six millions of dwellers and her boundless Empire beyond the seas. But he has many soldiers and much weight and treasure? No, he is alone and almost barefoot. Yet it is true he has one weapon—the two-edged sword of truth. But he died a shameful death? Aye, he died on the site of Old St. Peter's, on the Vatican Hill, between the goal posts of the Circus Maximus. And he died a shameful death, crucified with his head downwards. But Rome is his by right of conquest, not of war, but of love, and his successors have ruled there, and spoken to the world in unfaltering accents for eighteen hundred years, and their message has been the same message that Peter received on the Mount of Beatitudes and by the shores of Galilee—the 'royal law,' 'Thou shalt love thy neighbour as thyself.' ”

The following letter appeared in the Irish papers on February 10th, 1903, and shows clearly Count Moore's views on the Land Conference held in Dublin :—

“SIR,—The columns of the public press have teemed of late with criticism of the recent Land Conference. Much of that criticism has been vain and empty, and prompted by personal animosity and petty jealousy. Much of it has, I fear, been downright dishonest. The country at large is sick of this paltry cavilling. The future of the nation is at stake, and some people can find no more fitting employment than endeavouring to obscure the issue, or arouse suspicion in the minds of ignorant and unlettered peasants, who have no means of weighing in the true balance their empty menace and gloomy forebodings. This may be political *finesse*; it is not straight and above board dealing.

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“The Conference did a great work when it laid down broad principles as a foundation for future legislation. 1. It condemned once for all dual ownership. 2. It asserted that the landlords are not to be hounded out of the country, but offered every inducement to stay and spend their money amongst the people. 3. That they are to be paid an equitable price. 4. But not so as to unduly burthen the future occupying owners. 5. ‘That no settlement can give peace and contentment which fails to satisfy the just claims of owners and occupiers.’ I think the above is a fair analysis of the Conference report. It is true the findings of the Conference were in some respects vague and indefinite; but herein, at least in my opinion, lay the extreme cleverness of the eight gentlemen who met at the Mansion House. Had they attempted to decide all the knotty points that might be raised, and all the side issues involved, they would still be in full session, and the country would be in a seething state of unrest. Instead of this their verdict was prompt and decisive, and the good sense of the people has grasped the main idea of the situation—the prospect of finality, and the rooting of the remnants of the population in the soil. The people begin to see too that if they want the land they must pay for it, and that the landlords cannot part with their rights without a fair equivalent. The result is a feeling of conciliation and appeasement on all sides—a disposition to bury the hatchet, an all-round restoration of confidence, and a great feeling of hopefulness.

“The country as a whole is with the Conference. Great credit is due to those who had the courage to rise to a great national occasion, and, forgetting the past and the hot hard words used on both sides, looked

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solely to the future and the good of the country. But it may be said the landlords are getting too much. I can only say that land is not like anything else. I have always been taught that land is the only safe investment. No matter what terms are offered it is a sacrifice to part with it, for the land is always there. I for one would never part with it if the position were not absolutely intolerable. The people know all this very well. They want the land, and the Conference holds the field.

“Surely it is fitting that in a great crisis in our history we should bear ourselves with dignity and reserve and not allow ourselves to be carried away by every idle rumour or unaccredited statement. If the people want to see a great measure carried let them speak out with no uncertain voice and tell the people of England that if this question is settled by Parliament on a sound basis it will bring peace and tranquility to our country, and beget a feeling of friendship between the two peoples which nothing else could produce.

“Mr. Wyndham’s prompt action in withdrawing the coercion proclamations and liberating prisoners right and left shows that he has the true political instinct. Ere this, too, small as it was, he had given a hint of his sympathies, when on the very morrow of the Conference he caused Lord Mayo to be sworn one of the Lords Justices for the Government of Ireland.

“It only remains for us to wait patiently until the Bill is produced. If it is worthy of the occasion it will bring untold blessings to this country. The people will settle down to their work, and improve their lands in such a way that the country will bloom like a garden in the near future ; and the King, whose prudence and

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sympathy with the people at large, is believed to be no mean factor in the situation, will be received by the people of this country as none of his predecessors have ever been received before in any part of his great Empire—Yours, &c., ARTHUR MOORE.”

The *Times* of June 6th, 1903, has the following comment on a letter written by Count Moore regarding the King's visit to Ireland :—

“The announcement which we published yesterday, that the King and Queen would visit Ireland at the end of July, has been hailed with lively satisfaction in the sister island. The attempts which were made, when the visit was first said to be in contemplation, to use it as a means of giving expression to aspirations after Home Rule have failed dismally ; and the general tendency of national opinion on the subject was well expressed by Mr. Arthur Moore, formerly member for Derry, whose recent letter denouncing the ‘trivial and factious hostility of a certain small section,’ and declaring the King to be the friend and well-wisher of the Irish people with the best interests of the people at heart may be taken as a fair expression of the general feeling with regard to the occasion. Mr. Moore further declared that if the Lord Mayor of Dublin failed to do his duty he would be left ‘high and dry,’ as a citizen’s committee would be formed and the people themselves would give the King a royal welcome. It is far more congenial to the Celtic temperament to be hospitable than to be sullen ; and it is certain that even if any tendency in the latter direction were to be apprehended the tact and graciousness of the royal visitors would speedily make themselves felt in such a manner as to remove all difficulties from their path.”

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The following is the letter referred to by *The Times* :—

TO THE EDITOR "IRISH DAILY INDEPENDENT."

"SIR,—Your manly and straightforward policy has often commended itself to my judgment. Never more so than when you fearlessly rebuked the disgraceful rowdyism of the Rotunda meeting.

"At this crisis in the history of our country it is all-important to keep clearly before our minds what we want, and to express our honest convictions in no ambiguous terms. It is a time of conciliation and hope. The long weary controversies of the past seem to melt before our eyes, and this, under the benign influence of one who seems wherever he goes to be a messenger of peace and goodwill. Is there a living man who can say that he was ever injured by Edward VII.? Many there are who can tell a different tale, and owe to his kindly sympathy in toil and woe alleviation of their suffering and renewed hope. His work has been in the dwellings of the poor and by the weary pallet of the sick and dying in hospital. Now, Ireland comes before him, fractious, sullen, discontented; he takes his advisers sharply to task; he makes his will pretty plainly known, and, lo and behold! out of the chaos and confusion the Land Bill looms in sight, bringing with it hope and the prospect of lasting peace. The English people rise to the occasion, only stipulating that the treaty shall be an all-round one, fair to all parties, and a final settlement. The landlords, even though they may lose a further slice of their already diminished incomes, want the Bill. The farmers want it. The whole country is for it, and this is the moment chosen by a handful of irresponsible people, who presumably have no interest one way or other, to slight the King—the King, our friend and well-wisher, who has the true interests of

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the country at heart. Let Mr. Harrington make up his mind to do his duty; if not, he will be left high and dry; a citizens' committee will be formed, and the people themselves will give the King a royal welcome.

"Meantime the session advances, the Bill makes but slow progress, and the ministerial majority runs dangerously low; there are plenty of wreckers about plotting mischief. Possibly the Government itself would not be sorry to be rid of the Bill. Let us then forget past differences and past mistakes and form together in one united effort to secure this measure, and thereby lay the foundation stone of agrarian peace. But for this it is imperative that there should be a full and free discussion, in which all sides should be represented. Hence it is vital that the Irish members should be able to be in constant attendance during the remainder of the session, and, believing this, I beg to enclose cheque for £10 for the parliamentary fund, relying on their prudence and moderation, which alone can save the Bill, and in the good faith of Messrs. Redmond and William O'Brien, who have throughout a most trying time shown a spirit of enlightened patriotism.—I am, Sir, your obedient servant, ARTHUR MOORE, 64 Prince's Gate, London, S.W., May 30th, 1903."

The cheque sent was returned to Count Moore by the secretary of the Nationalist party.

"Mr. Arthur Moore, formerly member for Derry," says *The Times* of June 11th, "has sent a subscription to the citizens' committee, which has been entrusted with the duty of preparing a suitable reception for the King. Mr. Moore, who described himself as a consistent Nationalist from the time of Isaac Butt is 'of opinion that by his visit to the Pope the King has shown his sympathy for his Roman Catholic subjects,

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and that the recent political developments bear the trace of a large and generous appreciation of the wants and aspirations of the people.'” We give the letter referred to in full :—

“TO THE EDITOR ‘IRISH DAILY INDEPENDENT.’

“DEAR SIR,—A few days ago I ventured to predict that the citizens of Dublin would take into their own hands the fitting reception of the King. My words have proved true, and, as a Catholic and a consistent Nationalist from the time of Isaac Butt, I beg to enclose my cheque towards the expenses for such reception. In so doing I cannot feel that I am forfeiting the least shred of independence. If ever there existed doubt upon this question, that doubt must have been set at rest by the words of the Lord Lieutenant himself when speaking on the 1st of May. He said : ‘He was certain that the King would be the first to deplore any interpretation being placed upon that visit which would in any way connect it with the interests of any political party in this country or in Great Britain,’ and ‘that Irishmen of all creeds and all political opinions will feel that they are able to welcome their sovereign in true Irish fashion, independently of all political considerations and without fear of compromising themselves or giving the impression that they are less strenuous than heretofore in their political principles and convictions.’

“The fact is, when the King is come and gone, there will still remain many great questions—social, political, and religious—to be settled. But we Home Rulers are not separatists. We don’t want anarchy, or an Irish republic run upon modern chaotic methods of fraud and violence. We want peace—the settlement of the land question on terms fair all round. We want in-

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dustrial revival and the prosperity of the working classes—too long neglected—better wages for the toilers, better homes for the people. By his recent visit to the Pope, the King has shown his sympathy for his Catholic subjects, and recent political developments bear the trace of a large and generous appreciation of the wants and aspirations of the people. This is the true inner meaning of the King's visit, and as such we joyfully acclaim it, recognising in him not only the constitutional sovereign of these realms, but also the great ambassador of a great nation, whose mission is peace and goodwill.—I am, your obedient servant,
ARTHUR MOORE, Mooresfort, June 9th, 1903.”

CHAPTER XIV.

HOLY LAND—REMINISCENCES.

COUNT MOORE practised faithfully the precept of the Apostle: "Let nothing hinder thee from praying always." He loved prayer, which binds man to God as by a golden chain.

"Prayer is the Christian's vital breath :
The Christian's native air :
His watchword at the gates of death :
He enters Heaven by prayer."

He believed fully in this great means of grace, and he watched and prayed not only at early morning and during the day but often far into the night.

Writing of him after his death, a French friend, the Comte de Francqueville, says: "Having gone with me one day to the Chamber of Deputies in Paris, he said, 'How many of these men do you think believe in God and prayer; for that is the all-important thing.' When I answered, 'At least half of them believe in nothing,' an unutterable look of sorrow passed over his handsome face."

When troubled or worried it was his constant habit to write out the following maxim of St. Teresa:—

"Let nothing trouble thee ;
Let nothing affright thee.
All things pass away,
God only remains."

He admired Tennyson very much, and was par-

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ticularly fond of the lines on prayer in the following extract :—

‘ The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.
Comfort thyself : what comfort is in me ?
I have lived my life, and that which I have done
May He within Himself make pure ! but thou,
If thou shouldst never see my face again,
Pray for my soul. *More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day,*
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend ?
For so the whole round earth is every way
Bound by gold chains about the feet of God.’

His chief religious devotion was to the sacred person of Jesus Christ ; and for fourteen years he made a pilgrimage yearly to the Holy Land ; and whilst there he devoutly visited the many places which had been sanctified by the footsteps of our Redeemer. It was said of him by a fellow-pilgrim that “ of all the devout pilgrims from many lands he seemed most to realise those solemn scenes.” A well-known Franciscan Father has written this appreciation of his holy friend :—

“ In answering your letter asking for information concerning the life of our mutual friend, the late Count Moore, all I can communicate refers simply and solely to his visits to the Holy Land. On these occasions it was my happy privilege to be with him a good deal in my capacity as guest master in the hospice, which, as you are aware, is attached to all our large convents out here for the use and comfort of pilgrims.

“ To the best of my knowledge, he visited the Holy

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Land twelve times. These pious visits—or rather pilgrimages—were, I need hardly add, always made in the true pilgrim spirit. His humility was unmistakable. He was a devout man in the widest acceptance of the word, and even his outward demeanour, as he visited the different shrines sanctified by the footsteps of Our Lord, impressed everyone who saw him with a high ideal of his goodness.

“From the moment he put foot on *terra firma* at Jaffa, one could see how his whole soul was wrapped up in the contemplation of the wonderful events—the adorable mysteries for which this favoured land of Palestine is so justly renowned; it was hard to get him to speak of anything else, and all the day long he gave himself up to prayer and meditation.

“More than any other pilgrim I knew, Count Moore seemed to have grasped the whole extent of the spirit which animated the minds and hearts of the Crusaders of old; he seemed to have come under the potent spell which has hung over Palestine since the days when our Divine Lord trod its soil, and according as his visits increased in number so in like manner did that sacred charm lay hold of him with ever-increasing intensity. He often remarked to me in conversation that the one great absorbing desire of his heart was to die in the Holy Land, so that his body might be laid to rest on Mount Sion!

“His visits were generally made in spring—towards the end of Lent—in order that he might have the grand consolation of assisting at the ceremonies of Holy Week, which are held, as everyone knows, in Jerusalem with more than ordinary solemnity and impressiveness. He made it his duty to be present at each and all of these sacred functions, remaining for hours together

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on his knees. His great assiduity too in serving holy Mass won the praise and admiration of all. On Maunday Thursday he kept vigil all night before the Holy Sepulchre of our Lord.

“His liberal generosity to the various religious communities in the Holy City, and more especially to the Fathers of the Holy Land and to the poor of Jerusalem, was well known and greatly appreciated. In the museum attached to our large Convent of San Salvatore, Jerusalem, we preserve a large and very handsome map of Palestine, worked in relievo, which he bequeathed to us.

“We Franciscans have good reason to hold his memory in veneration, on account of the great interest he took in the good work of the Holy Land—a work which he furthered by his many able lectures on the various shrines of Palestine. By word and example he strove to excite within the hearts of others the same devotion, the same practical love for the holy places which he himself possessed in such an eminent degree.

“Furthermore, he showed his unflagging zeal and interest in our behalf by the powerful letters he contributed to the Press when our religious were so brutally attacked by the Greeks in Jerusalem. On that occasion (4th Nov., 1901) fifteen of our religious were severely wounded, and many of them lay for weeks in danger of their lives. The Greeks strove by a furious and pre-meditated attack to deprive us of our prescriptive right to the staircase leading into the Chapel of the Seven Dolours, situate close by the main entrance of the Basilica of the Holy Sepulchre.”

His love for the Holy Land amounted almost to a passion, and his great desire was to extend this devotion. Every rood of the sacred ground was familiar to him,

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and so anxious was he to bring home to everyone the reality of the land that saw the birth and death of the Redeemer of men that he spared neither money nor trouble in collecting views for "slides" to illustrate the lectures he frequently gave during the last years of his life. He was so keen on the subject that he could never speak of Palestine without arousing in his hearers a longing to see the holy places. His first act when his son and daughter were grown up was, together with his wife, to take them to the Holy Land to familiarise them with the scenes he knew and loved so well. The pleasure of this visit was much enhanced by their meeting in Jerusalem Bishop Farley, the present justly popular Archbishop of New York, and two of his priests—Dean M'Kenna and Fr. Cassidy of Staten Island—with whom they travelled up the country from Jerusalem to Nazareth, riding and camping out.

From his first visit to Palestine, in 1874, his great wish was to take part in an English pilgrimage to the Holy Land. In 1900 this wish was gratified, and he had the pleasure of helping to organise a pilgrimage which was led by Dr. Clifford, late Bishop of Clifton, and headed by the Duke of Norfolk and Lord Ralph Kerr. The great edification given by the pilgrims, numbering over eighty persons, is still talked of in Jerusalem.

A lecture that he gave on Palestine at the Kensington Town Hall in 1899 in aid of St. Anthony's Boys' Club brought together a large audience, and although he was then in Parliament and overwhelmed with work, he devoted so much care and thought to the details of the lantern slides that one might easily suppose he had nothing else to do. At the moment that he should have begun his lecture it was discovered that some important slides had been left at home. He went as fast as horse

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could go to get them, and music was provided during the interval. This trivial incident was trying enough to any lecturer who had given so much care to the preparations, but to one of his quick impetuous temper it was doubly trying, yet once launched on his subject the words came clearly, simply, yet so vividly, that he held the attention of all. On that occasion he explained the value of the German Emperor's gift of the "dormition de la Sainte Vierge" to the Catholic Church, and told how the Sultan, in making this present to the Emperor, had put it in the power, eventually, of the Church to claim a "fixity of tenure" in this particular bit of Palestine.

In December, 1900, Count Moore gave a lecture on the Holy Land in Clonmel in aid of St. Michael's Orphanage. The following account is taken from a local paper :—

"The lecture, which occupied about two hours, was illustrated by 120 magnificent coloured photographic views, collected with great care by the Count when in the Holy Land; indeed, the collection is said to be one of the best ever put together in connection with this most interesting subject."

Count Moore commenced his lecture by saying : "As they were all friends that night he would bespeak their sympathy and indulgence. He was not going to ask them to undergo the penitential austerity of the journey of the pilgrims of old to the Holy Land, some of whom walked there with peas in their shoes as penance. The march of civilisation had brought the the Holy Land nearer to them, and a comparatively short and easy journey by steamer, or by the overland route, costing £13 or £14 first class, would bring them to Palestine, where every pilgrim was entitled to the

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gratuitous hospitality of the guest houses of the Franciscans, which were maintained by the alms of the Catholic world given at the Good Friday collections. It was important for those visiting the Holy Land to select the spring part of the year for travelling there, as in Palestine there are no springs, and the cisterns fill when the rain falls at the end of winter and early spring." The lecturer then proceeded with the pictorial display, the first view being an admirable photo of a raised map of Palestine, which showed the mountainous character of the country. The port of Jaffa, where the pilgrims land, was next described in several pictures, one of which showed the first of the Franciscan guest houses. When they land at Jaffa it is the custom of pilgrims who visit Palestine in the spirit of faith to kiss the ground that has been consecrated by the footprints of Our Lord. Leaving Jaffa the pilgrim proceeded on the road to Jerusalem, and the various places of great interest *en route* were each represented and graphically described, including the Tower of the Forty Martyrs, the birthplace of St. John the Baptist, the Tomb of Samuel, the Prophet, &c., as well as scenes of country life, showing how little the people have changed their habits and customs since biblical times. The primitive method of ploughing was illustrated, and the lecturer laughingly remarked that it was a pity Mr. Plunkett or some other member of the Board of Agriculture was not there to see it. The Moslem women, he said, were obliged when they went abroad to be heavily veiled, as they were simply regarded as the goods and chattels of their husbands. One of the pictures represented them veiled, but in contrast to that he showed another picture of the Christian woman of Palestine unveiled, and said the Church had come to put its foot down on this custom

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of concealing faces, and says no man shall make his wife his slave. Thus the Church had raised and dignified women by relieving them of the badges of servitude imposed on them by Pagans. Arrived at Jerusalem, pictures were shown of the Jaffa gate and streets of the Holy City ; the Temple or the Turkish mosque which marked the site of that holy place where Abraham offered sacrifice and where the Ark of the Covenant rested for 406 years. Several views were given of this sacred edifice. The lecturer detailed several touching cases in which the prophetic words of the Old Testament are found exactly verified in what is seen in and about Jerusalem.

The tower of Anthony and the Golden Gate were next dealt with. The Golden Gate, which is closed, and through which our Lord entered Jerusalem on Palm Sunday, was the subject of an important tradition amongst Musselmen—that their power will fall when it is opened again. The fact that it remained shut was a fulfilment of the prophesy of Ezekiel. The lecturer then gave an interesting account of the result of excavations carried on by Sir Charles Warren in Jerusalem some years ago, when enormous building-stones, fashioned by the Phœnicians 3,000 years ago, were discovered in a perfect state of preservation, and the quarry from which they were cut was discovered in the neighbourhood, with the workmen's tools and vessels, just as if the men had only thrown them aside to go to dinner. He gave a picture of one of these building stones, sixty feet long and thirteen high, and said it was not easy to explain how the ancients lifted these enormous masses into place. Robinson's arch afforded the lecturer an opportunity of describing how the contour of the country has changed since early times :

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while a picture of the Jews' wailing place afforded food for reflection on that extraordinary race, which has preserved its separate and distinct character for two thousand years. Some views of Jewish types and character followed. Proceeding to Mount Sion, he described the mosque which marks the site of the Last Supper, and said the German Emperor, having bought a plot of land near by, had, by the law of the land, a right of pre-emption, by which it was hoped the mosque would be purchased for the Christians, the price fixed being about £80,000. It was hoped that it might some day come into Christian or Catholic hands. It was the site of the Last Supper, and the place where the Apostles were gathered together on the day of Pentecost. The Garden of Olives, the Grotto of the Agony, &c., were next described, followed by pictures showing the Prætorium of Pilate, where our Redeemer was sentenced to death, and the different places marking the Way of the Cross, many of them indicated by churches. The lecturer here described the different scenes of the Way of the Cross from the place of the Scourging to Calvary. The Church of the Holy Sepulchre, described as the centre of Christendom, was referred to in detail, as well as the other sacred edifices which mark the site of the finding of the true Cross, &c. Four views were given of Mount Olivet, the scene of the Ascension of our Lord. A mosque covers the spot supposed to retain the last imprint of our Lord's feet before He ascended into Heaven. The mosque is thrown open by the Turks to the Christians to worship every Ascension Thursday. Bethlehem and the Church of the Nativity were next pictured, followed by the famous fortress Monastery of St. Saba, founded in the fifth century; Hebron, the oldest town in the world,

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where Abraham dwelt, and where the Mahommedan Mosque of Abraham is jealously guarded ; some views of travelling Bedouins in camp, &c. ; the Dead Sea ; the beautiful valley of the Jordan ; Lake Tiberias ; Capernaum ; the sources of the Jordan ; Mount Tabor, the scene of the transfiguration, now marked by the ruins of three churches ; and Nazareth, the home of the Holy Family. The lecturer then described the miraculous transference of the holy house from Nazareth to Loreto in Italy in 1290. Mount Carmel, a beautiful hill overlooking the Mediterranean, where the prophet Elias was fed by the ravens, is surmounted by a splendid monastery, and the biblical associations connected with it were dealt with, and then views of the lovely seaport of Beyrout, where the pilgrimage ended and the pilgrim found the steamer for Europe, brought the pictorial display to an end. Here the lecturer said they bade adieu to a land so full of fascination and patriotic traditions, which appealed with such magnetic influence to the Jewish people, and which possessed also such tender and such hallowed associations for the Christian world. After visiting it once a person was possessed with an ardent desire to return again. But the best of good things must end, and with solemn feelings they bid good-bye to the Holy Land and come back, each pilgrim to his own land, to endeavour to do his duty as far as in him lay for the benefit of his fellow-men.

The Very Rev. Dean M'Donnell, in returning thanks, said :—" The subject was so vast and varied that it would be extremely difficult to select any part for special reference. We must all acknowledge that it was instructive and delightful, and calculated to make everyone who had the pleasure and advantage of hearing it better. Every tone and word indicated the cultured

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and learned scholar, and, above all, the earnest Christian man. The lecturer has shown the spirit of Christian benevolence—the same Christian spirit which prompted his magnificent gift of the industrial school to the Fathers of Charity, the same Christian spirit which inspired him to give the Abbey of Roscrea to the Cistercian Monks, an act which reminds one of the olden chieftains of Ireland who loved to signalise themselves by founding those glorious monasteries whose ruins are to be seen to-day all over Ireland. If I were to select any part of the lecture for special mention it would be the passage in which he spoke with such striking emphasis, almost amounting to enthusiasm, of St. Peter, whom for his enthusiastic nature the lecturer likened to the Irish character. In his outburst of vigorous elocution at that point the Count seemed to me to show the spirit of the man so well known for devotion to the successors of St. Peter, the spirit of one who, though a widely travelled man, has scarcely journeyed anywhere so often as to Rome. I was in Rome on the Irish pilgrimage of 1893 and there I saw Count Moore, a strikingly prominent figure, moving about as an official of the palace in the grand hall in which the Pope received the Irish pilgrims. One pilgrimage to Rome was enough for me, but not for Count Moore, for I read in the papers that he was in Rome again with the Irish pilgrims of this year. We all feel proud of him as a Catholic, and proud of the knowledge, the spirit, and the charity he has displayed here to-night.”

Of the many similar lectures given by Count Moore was one at Nenagh, in 1902, when the Very Rev. Dean White, in introducing him to the audience in a long address, said:—“If there is one subject that touches the heart to the quick that subject is our Blessed Lord’s

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life on earth, and there is no one I am sure who can give you a better insight into that life which our Blessed Saviour led, and the land where he lived, worked, suffered and died, than good Count Moore, who has in fact made it the study of his life. I would say to him that he could not give a lecture of greater use than the one he has decided to deliver to-night, and I say that in coming here and upholding the Nenagh National and Literary Institute he is doing a work that he will never regret." The *Nenagh News* goes on to say:—"It was a marvellously interesting display, both in the scenic loveliness of the sights and incidents portrayed, coupled with the lucid explanations and commentaries of the lecturer, which riveted the attention of the audience. The language used by the Count to illustrate his ideas and meaning was singularly forcible and eloquent, yet so simple and human that the most illiterate in the audience easily understood the full force and effect of the lecture, and all could appreciate the causes which attract the sympathies and impel the inclination for travel in the East."

Count Moore was a Knight Commander of the Holy Sepulchre, and privileged to wear the insignia of the Order on the right side, instead of the left.

Fr. Kenelm Vaughan writes, on January 19th, 1904:—"No words can say what a deep feeling of sorrow came over me on hearing to-day of the death of your beloved saint-like husband, Count Moore, for I was looking forward so much to seeing him again on my approaching visit to England. In the year '89 and again in '93 we made a pilgrimage together to the Holy Land, and never will the memory of his lively faith and deep piety be blotted out of my mind or cease to influence me for good. Holy Church has lost in him

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a most valiant warrior for whose interests he fought the good fight so bravely and uncompromisingly. I do hope his life will be written for the edification of us all, and a reproduction made of his speeches on the burning topics of the day, which in Catholic spirit and vigour of style are equal to those of the great O'Connell."

He had great devotion to the seraphic Saint of Assisi, and delighted in reading the stories of his saintly life in "The Flowers of Saint Francis." He was a Tertiary of the Franciscan Order, and he had in him much of the gentle and childlike spirit of St. Francis. When the Franciscan Fathers in Palestine were maltreated by the Greek schismatics he spared no effort to obtain for them the protection of the Christian powers, going even so far as Constantinople to ask the English ambassador to move in their behalf.

He had the deepest affection for the spiritual sons of St. Francis of Assisi, the saint of the poor, whose office he said daily; and he befriended them everywhere, but above all at Jerusalem, where, with the utmost spirit of self-sacrifice, they guard the holy places which have been made sacred by the presence of Jesus Christ.

During his last illness the mention of the name of his holy patron always aroused him from his lethargy, and he did then whatever he was bidden to do for the love of St. Francis.

The Very Rev. Dr. O'Riordan, of Limerick, and now Rector of the Irish College, Rome, has written this sketch of an interesting period in the life of Count Moore :—

"Three Irish Catholics whom I knew well have recently passed away in quick succession—Aubrey de Vere, Arthur Moore, and W. P. Coyne, LL.D. Aubrey de Vere had lived to a venerable old age, Count

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Moore was passing middle age, and Dr. Coyne had not yet reached it. Aubrey de Vere's life work was very special, and he lived to finish it. His ideal, which was Catholic and Celtic, left the materialistic disposition of his generation outside the sphere of his influence; but a new generation with higher aspirations will in time set upon his writing the value they deserve. Dr. Coyne had almost all his work of a public nature before him. Count Moore had already done a good deal of his work, but in the common course of life there was time for him to do a good deal more. They were all enlightened and practical—even devout—Catholics; not therefore enlightened, as certain persons are who call one another 'enlightened Catholics,' apparently on the ground that they belong to the Catholic Church to teach it, not to be taught by it. Their death was a great loss to Catholic Ireland, if for no other reason than the loss of the influence for good which went out from the truly Catholic lives which each of them lived. I felt the death of each as in a sense a personal loss, for I had the friendship of each.

"I had known the Count only for a few years, but during that time I had opportunities of knowing a good deal of him. One impression which he left upon me is that I have never met him or hardly ever thought of him without thinking of Cluny, Monte Cassino, the mediæval monasteries, and of the ascetics who passed their lives in them. The reason why the thought of him painted such a picture for me was—I knew that in the midst and in spite of wealth he lived a very ascetic life. The cowl does not make the monk, neither is a cowl necessary to make an ascetic, and Count Moore was one, inasmuch as he had that spirit of poverty which is one of the evangelical counsels. He was of

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those 'poor in spirit' who are called 'blessed' in the Beatitudes. But though poor in spirit he was not poor of heart, which is quite another thing. The former is an exalted virtue, the latter is a sordid vice. Whilst he cared little for *meum ac tuum, frigidum illud verbum* for his own sake, he would insist on his own for the sake of right, but he would as readily show his acknowledgment that it was God's by passing it on to some work of charity in the interest of God's poor.

"Another reason why his personality called up in me the memory of mediæval monasteries was because he had visited almost all of them, and the most famous of them many times. He knew everything about them, and it gave him delight to give his reminiscences of the pilgrimages he had made to them.

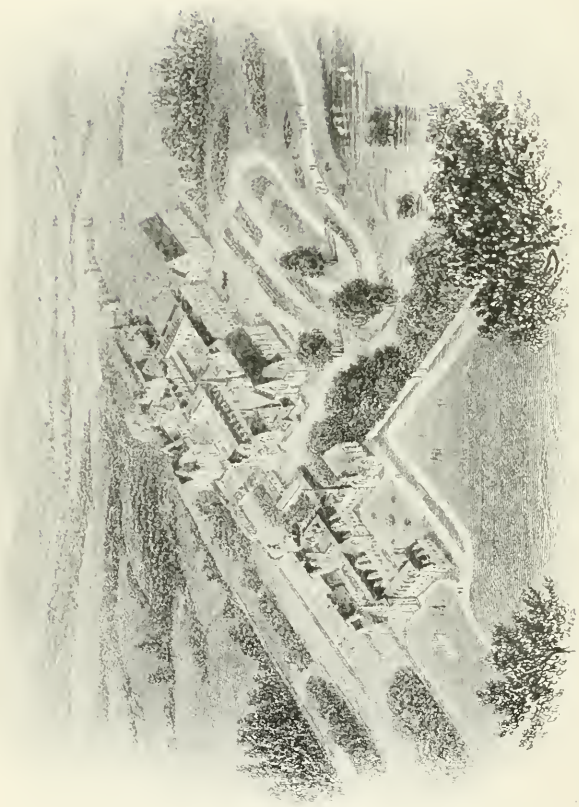
"By disposition he lived in the past, for he loved the ages of faith, but as a duty he lived for the present. His asceticism was not of that volatile kind which is merely emotional, which easily passes and does nothing. I believe that he lived habitually in the supernatural; it was the inspiration of all he did. That, at least, is the impression which my acquaintance with him has left upon me. But he recognised that he was passing a time of probation on earth, and he did not want to live in the clouds; he lived the present life with a view to the future life. He took a deep interest in the social and economic welfare of his country, and he did not let his interest rest in theory. Besides his active political life, which ceased a few years before his death, and not, I think, without some discredit to others, he took a leading part in several industrial movements.

"Within a few years he kindly lectured for me three times at the Catholic Literary Institute in Limerick, and the subjects he chose reflect the trend of his thoughts.

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In the first he showed how industries might be revived in Ireland ; in the second he showed the opportunities which the newly seated department might give to improve the condition of agricultural labourers and to promote Irish agriculture in general ; and in the third his subject was the Holy Land, where he seemed to be as much at home as in the Glen of Aherlow. In the course of this last lecture I could see another phase of his character more admirable, I think, than more spontaneous impulses which moved him to good works. The lecture was illustrated by oxyhydrogen light. He brought his own slides, which were equal to the interest he took in his subject, but the lantern from some cause worked badly, and cast many delicate outlines indistinctly on the screen. I was in agony all the while, chiefly because I knew that a quick temper was the predominant passion of the lecturer and I feared an explosion at any moment. It was his pet subject ; he had his heart set on explaining it thoroughly to his audience, and I keenly sympathised with him in the close fight I felt he was making to keep himself under control. But he did so admirably. The lesson in the spirit of penance which I learned from his patience on that occasion, and on another similar one, still more trying to him, was equal to any which I have learned from St. Francis of Sales, who, as is known, transformed a naturally irascible temper into a disposition characteristically meek. A man never proves himself as strong as when he subdues himself.

“ The Count was always ready, thought it a privilege, to help in any movement towards the progress of Catholic Ireland. When the Catholic Truth Society was inaugurated a few years ago he attended the first meeting at which the elements of the society were



St. Luthberts College, Ushkru

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roughly put together, and till his death he took care to be present at most of the meetings of the council, of which he was a member from the beginning. At the first annual conference of the society he read a paper which revealed the high ideals which, as a Catholic, he had set before himself. That was in October, 1903. On the 8th December following I met him for the last time. The Redemptorist Fathers were celebrating the Golden Jubilee of their House in Limerick. The people made it the occasion of a singular manifestation of their loving faith, and of their recognition of the work which the fathers had been doing in their midst for the last fifty years. The Count, who held the Redemptorists in much esteem, came to take part in the festivities. He stayed at the monastery, and took the opportunity of making a few days retreat, as he was in the habit of doing a few times a year. On the feast of the Epiphany he was dead."

His affection for Ushaw, his home for so many years, was very marked, and he was never so happy as when entertaining any of his old masters or schoolfellows, many of whom are now hard-working priests; and his cheery laugh was often heard as they recalled the good old days. Some of the most touching and heartfelt expressions of sympathy at his death came from his old Ushaw friends. One wrote: "My remembrance of Arthur dates as far back as 1862, when he was little more than a child at Ushaw, and when I had him for two years partly in my charge. I liked him as a boy, and I have always esteemed and trusted him as a man—so truthful, so manly, so thorough, such a devoted Catholic he always was, that his loss will be felt not only by yourself and your children but by the whole Catholic community." Shortly before his death he

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had promised to open a bazaar at Leeds for his old friend and schoolfellow Canon Croskell. We are glad to be able to quote from the Ushaw magazine the following :—

“ The death of Count Arthur Moore is a sad loss to the Church both in this country and in his own. Earnestness, talent, and high ideals are rarely found in the same striking proportions in which they showed themselves in him. His life has been a model for the Catholic layman who, having both talent and influence, wishes to dedicate them unstintingly to the service of God. He was first and foremost a staunch Catholic, sincere and fervent in his own private and personal service of God, courageous and persevering in the public religious obligations which fell to his lot, generous and self-sacrificing in the voluntary labours which he so often undertook in the Catholic cause. In genuine love for his country he could have few rivals : in everything that concerned her interest, were they ever so little, he showed the quality of his patriotism ; when he could no longer serve her in one way, he turned persevering and self-forgetting to some other ; in Parliament, in his own estates, in meetings of public concern, in the homes of the poor, he was always striving, in the same characteristic fashion, earnestly, patiently, for the welfare of his fellow-countrymen. These are the things that have gained for him such universal respect. Only a short time ago when addressing a body of Catholics he concluded his speech with these words : ‘ Be good citizens and earnest workers, and remember what Carlyle said—“ All speech and rumour are shortlived, foolish, untrue. Genuine work alone, what thou workest faithfully, is eternal as the Almighty Founder and World-builder Himself.” In fine, there is one argument that

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has weight with your fellow-citizens and goes straight to their hearts. It is conclusive, unanswerable—to show by energy and self-sacrifice and unremitting toil that your lives are worthy of the great principles you uphold, and that you are proud of the religion you profess.’ What he preached he himself practised. He did, indeed, uphold great principles, and it was by energy, self-sacrifice and unremitting toil that he proved their worth throughout the whole course of his life.

“ It is a consoling and inspiring picture to look upon in our age of selfishness, is this life of one who has been so aptly called ‘ the knight-errant of every good and noble cause.’ His time, as has been said above, was devoted to the service of others, to the help of the poor, to the needs of our Catholic sailors, to the founding of schools, to the charities of the clergy, to the furtherance of our efficiency in the public press, and to numberless other objects of kindred nature. Yet he was no mere utilitarian : his was not the altruism which forms the only religion of so many in the present day : his actions were influenced by a higher motive than the love of his fellows only, and where other men stopped, confined by earthly ideals, his went straight to the one great end, for which alone man’s labour was meant. His work, in other words, was for God’s sake, and directed to God’s glory.

“ Thus, practical as he was in his public labours, he was in his inner life what some to-day would call a dreamer of dreams, an enthusiast, a believer in the impossible. This man of constant work was still more the man of constant prayer, with a firm trust and faith in its influence on the world. The restless energy which men saw in his public life found a strange contrast

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in the long hours spent motionless before the Blessed Sacrament in the privacy of his own home; and he, who spent so much time and money upon the founding of schools and practical works, found perhaps his greatest happiness in the assistance of those religious houses which are particularly devoted to the contemplative life. He had that strong faith in the spiritual world which realises the value of lives passed, not so much in the performance of concrete, tangible labours, as in the praise and worship of God, and in gaining from Heaven for others the strength that is needed for the worker, and the blessing that shall fructify the work. At a time when even Catholics have no shame in crying down the contemplative life as being out of place in the present days, and in saying bitter things of those who follow that life, it is consoling to hear the words of one who had himself taken a foremost place in the fields of active labour. Writing to a Benedictine friend in 1900 he says: 'Your letter sums up in my case the thoughts, the hopes, and even sometimes the prayers of a lifetime. I am nearly fifty-two years old, and if I thought that I should see a grand house of the Benedictine order, with its peace, its calm, its penitential spirit, but above all, with its lofty charity, and striving for the elevation of the souls of men to a high and noble union with God, if, I say, I could see this here in Ireland I think I should be more content to say *Nunc dimittis*. I have truly often felt in the depths of my soul this very thought. How marvellous that people full of misery, weakness and sin should have such noble aspirations. I fully realise the influence the monastic life has on the clergy and people. It would take me a long time to think out all I feel and wish to say. God bless you for writing such a letter. Do, do pray!'

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What an answer is language such as this to those little souls who can only measure God's Kingdom by the bricks and mortar of missions and schools, and the spirit of religion by statistics !

“ Wide-minded, whole-hearted Catholicity, such as was Arthur Moore's, is the great power which wins the Church's battles all the world over ; and it is a consolation to us to think that Ushaw had so great a share in implanting this spirit in him.

“ What he was when he left College that he was all through his career. His work is now done : and when we look back upon it and upon the personality of the man himself, it is with a mingled feeling of deepest admiration for his qualities and regret for his loss. He was, as has been said of him, ‘ a man of commanding ability, rare eloquence, untiring energy, and dauntless courage ’—a natural endowment which of itself must have gained him every distinction ; but in him these qualities were furthermore completed by a loftiness of purpose that directed them towards the highest end, and a religiousness of disposition that won from God the power to follow unswervingly the difficult path which his generosity and self-sacrifice had chosen. It was for these things that he has such a claim upon our admiration.”

The following letter was written to a mutual friend after Count Moore's death by the Rev. Wm. Barry, D.D.:—

“ DORCHESTER, WALLINGFORD, *Feb. 22nd*, 1904.

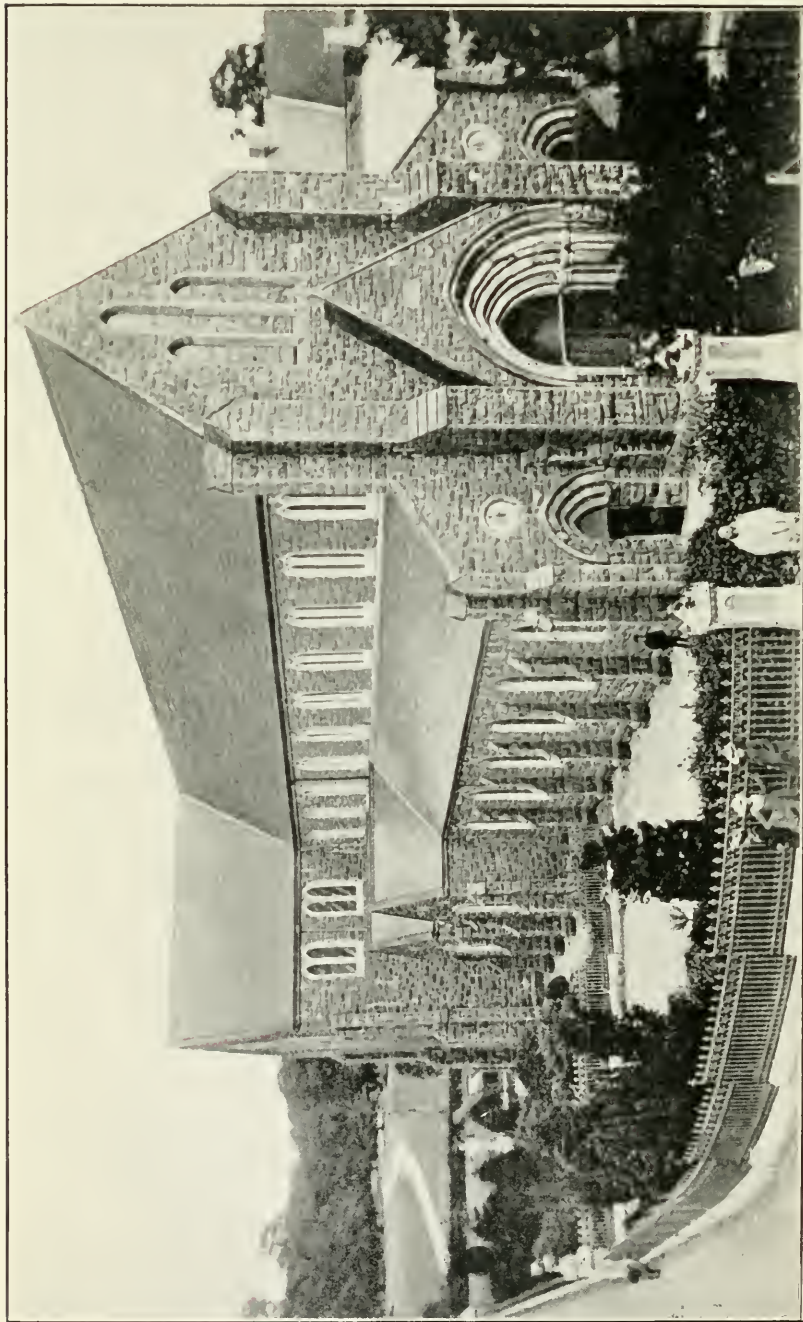
“ MY DEAR . . .—Your fervent words come home to me. I first saw Arthur Moore at Rome, in 1869, I think, and he was then shaping to be the man that is so truly described—a saint in the real meaning of the term. He is a loss in every way. But he had done

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much and set many things going, and his example cannot be forgotten. One sentence of yours I feel to be dreadfully true—the blindness of a democracy which passes by men like Arthur Moore to choose mere professional politicians, who have neither principle nor judgment. It is the same everywhere, but in Ireland is peculiarly distressing and even portentous; sometimes I fear that it will bring its own reward in a *culbute générale* of the institutions which seem to make it common. I return the enclosure. It is a pity that some little memorial which would take in this and other notes of his life cannot be printed.”

Count Moore beheld with sorrow the many ruined Cistercian monasteries throughout the land, where formerly the white-robed sons of St. Robert of Molesme and St. Bernard realised in a perfect way the ideal of Christianity, and whither also the weary wanderers of this world might come to renew in their souls the worship and respect which is due to their Creator. “Gold,” said Columbus, “is an excellent thing—with gold we can do everything—we can even cause souls to gain Paradise,” and Count Moore in this spirit founded the Cistercian Abbey at Roscrea, hoping thereby to give great glory to God and help souls forward on the narrow way to Heaven.

He yearned to see a stately monastery and abbey church arise near the town of Tipperary in sight of his home at Mooresfort, and, having bought land for that purpose, it was a bitter disappointment to him that his hopes were hindered of fulfilment by an insuperable obstacle. He then bought an old mansion with a beautifully wooded park of 500 acres in the neighbourhood of Roscrea and offered it as a gift to God and St. Bernard. A colony of monks came thither from Mount



EXTERIOR OF MOUNT ST. JOSEPH'S ABBEY CHURCH, ROSCREA.

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Melleray like a swarm of busy bees, and within a short time a large monastery was built, and a noble abbey church arose amid the woods of that lovely place, and the sound of prayer and praise again went up to Heaven as in days of yore.

Mount St. Joseph's Abbey, with its mitred abbot and holy inmates, soon became a centre of religious influence throughout the south of Ireland, and hundreds of pilgrims seek its peaceful shelter.

We are indebted to one of the monks of Roscrea for the following :—"The Count's first visit to Mount Melleray was in 1870 ; he was then rather tall, modest, pious, and unpretentious ; he was accompanied by two Fathers from Ushaw, his former masters ; he was impressed by the life of the monks, and a few years later offered Abbot Fitzpatrick, of Mount Melleray, to found a second house of the Cistercian Order in Ireland. His kind offer was accepted, and the old mansion and demesne of Mount Heaton, within two miles of Roscrea, being for sale soon after, the Count purchased and handed them over to the monks, who took possession of the property and changed the ancient name into Mount St. Joseph on the 1st March, 1878.

"From the foundation of the monastery till his untimely death the Count was always the staunch friend and adviser of the monks. He was accustomed to make short retreats at Mount St. Joseph several times each year, and he then maintained a rigid silence, rose with the monks at 2 a.m., and whilst they recited the divine office in choir he was wont to accompany them privately at his place in church. He generally assisted at all the Masses from 4 to 6 a.m., and also at the High Mass, which is sung at 8 o'clock. During these days of retirement he objected to any particular attention being paid

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to him, and took his place with the other guests. He was sometimes accompanied by his two boys, who always took a great interest in the monks and their doings.

“As the founder of the monastery, the Count, by an immemorial custom of the order, was entitled, with his family, to the right of sepulture within the church, and near the high altar, at the Gospel side, but he selected a spot close to and before St. Joseph’s altar, where he now lies at peace by the side of his eldest son, within sound of the Masses and chanting of the Divine office of the Cistercians whom he brought to Roscrea. One of his last acts in connection with the monks of Mount St. Joseph was to give a large donation to help to build the new college there—a work he had deeply at heart.”

He had the highest esteem for the Order of St. Benedict, and always hoped that he might be privileged to help to found in Ireland a Benedictine monastery, which should be not only a home of peace, prayer and penance, but also a school of art and sacred music. St. Benedict, having found the ancient world laid in ruins through the ravages of the northern hordes, by means of his monks, made Edens in the wilderness, and by a peaceful victory built up a new civilisation. His monasteries, which soon spread throughout Europe, became everywhere centres of learning and schools of art. Embroidery, painting, sculpture, skilful smith-work, engraving, the art of illumination, and sacred psalmody were taught in all the Benedictine monasteries of Italy, France and England; and that illustrious order might ask with the poet: “*Quæ regio in terris nostri non plena laboris?*” The Benedictines of France, Germany and Belgium have renewed now-a-days the glories of the ancient monasteries, which, though they

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have crumbled into dust, still live by their glorious traditions.

He therefore strove to bring the Benedictine monks to Ireland in order that they might become pioneers of industrial progress, and lay the foundation of a school where the artistic sense of the Irish people might be developed, and whence a deep knowledge and love of true ecclesiastical chant and music might spread over the land.

He had a most childlike devotion to the Mother of God, and often earnestly besought the help of her prayers—

“Her prayers whom Heaven delights to hear
And loves to grant.”

In the year 1883, during the dangerous illness of Mrs. Moore, he made a promise that if a cure were granted he would make a pilgrimage to our Lady of Lourdes every year that it was possible. The cure was granted, and from that time he never missed his yearly visit to Lourdes.

He took great delight in reading and meditating on the Word of God, and by daily study he had acquired a deep knowledge of the literal and mystical meaning of the inspired books of Holy Writ. His ripe spiritual maturity and calm perfection deeply impressed all those who knew him, and it was said of him, with truth, that he was “a man of God,” and “one of the holiest laymen in the Catholic Church.” His piety and religion showed forth the presence within him of those high and noble feelings which are the proud prerogatives of the human soul. *In duabus tamen magnis honestisque rebus vere regius erat animas, in urbium donis et Deorum cultro.*

He had no human respect, and might often be seen jogging along happily in some farm cart on the way

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to or from Tipperary. He would chat away cheerfully, adopting with ease the "brogue" of the people, and interesting himself in everything.

No one could know him well without feeling that he was not "of the world," though in it, yet he loved to see others happy and enjoying life. He had a fund of gaiety in himself, and could tell the most amusing stories, possessing a great store of anecdotes of the kind described generally as Irish—witty and sparkling, without any hint of unkindness in them. Only those he loved and who loved him knew what a heart of gold his was, and on occasions, when that heart was wrung by anxiety and grief for some cherished life trembling in the balance, the man's faith shone out radiantly in prayers to Heaven for help, and vows in thanksgiving for favours granted, vows which took shape in many a good work that will live for ever. He lived actually in the presence of God, often so oblivious of his surroundings as to have been seen in the busiest parts of London moving along with his rosary beads slipping through his fingers. Conscience was his guide, and he had learnt early the value and beauty of the "Sermon on the Mount," and so it was impossible for him not to forgive those who trespassed against him, and the greater their offence the more generous was his forgiveness. He rarely missed making a yearly retreat at Mauresa, and Fr. Considine, S.J., writes on January 5th, 1904:—"It seems like yesterday that . . . and he were here together in retreat. In that retreat I am sure he made an excellent preparation for what has now befallen him so unexpectedly. He was well known in this house, and was always a source of great edification during his visits. He will have many prayers offered by this community for the eternal repose of his soul. I shall

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myself specially recommend him to the prayers of my novices."

Now that he is in his grave, we may say that a sweeter, nobler, kinder man never lived ; and in spite of a grasp of learning of all sorts and a wealth of information about the countries and peoples of the world he was as simple and humble as a child.

CHAPTER XV.

LECTURES—ILLNESS AND DEATH.

ALWAYS anxious to help on any good cause, Count Moore accepted an invitation to open a bazaar at Ilford in July, 1903, and gave the following opening address :—

“ We are met here to-day to open a bazaar for the benefit of the Catholic schools at Ilford. Our story is a very old one, and one with which you are all familiar—namely, that Catholics cannot accept the system of education known as the secular system : that is, the system by which instruction is divorced from religion. If men were like dogs or oxen nothing better could be desired than the splendid school board schools, equipped with every possible appliance, with spacious laboratories and classrooms, and all modern requirements. If it were only a question of developing brain and muscle, all might indeed be well. But man has a higher and a nobler nature that wants development just as much, and much more, than his animal system. We believe that the teaching of religion ought to enter into his day’s work at every turn and be a controlling force throughout his life. We object to a system that teaches religion in water-tight compartments. We object to an education that tells only of the sea and the land, the birds, the thousand little insects that inhabit the earth ; of the stars, of the skies, the rain and the sunshine. All these things are good ; and if, amongst other things, our scientific men could have told us this summer how to check the incessant downpour of rain, that, indeed,

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would have been particularly useful. But we want the Christian child to hear something more than all this, and to be reminded of those vast regions beyond the grave and beyond the limits of space and time. We object to reading history merely in the lives of great warriors and statesmen, not forgetting the politicians and even our friends the passive resisters. We want him to hear something of the power of the Creator and God the Supreme Ruler of the world. Again, we object to the child being instructed merely in the canons of successful life, no matter how shrewd they may be ; how to earn money with the smallest possible effort, or, as the advertisements say, 'with the smallest possible cash payments and immediate and substantial profits.' We want the child to hear something else—namely, that there is such a thing as moral honesty and fair dealing with one's neighbour, and that after this short life is passed these despised counsels of primitive morality may pay better in the long centuries of eternity. Least of all do we wish him to hear the Bible read to him by an unbelieving teacher, punctuated with a sneering comment of cheap and shallow infidelity. Let us face the truth and realise to ourselves that unless we provide Christian schools and Christian education for the children of this country the great mass of them will grow up without any religion at all, or, at best, with a thin veneer of refinement born of common prudence, kindliness of disposition, gentle manners, or old Christian tradition long dormant in the hearts of the people. Separated from God and all idea of an immortal soul, morals become weak, shaky, vague and uncertain. If you want to see the results of such teaching raise your eyes and cast them across that narrow strip of water that separates us from France. See the scowling faces

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of her workmen toiling like slaves in the quarry or the mine. See the long string of contractors' carts wending their way through the streets of Paris, and the droves of men held to incessant toil, Sunday, Monday, week in and week out; no wonder that they are Socialists; no wonder that they are Nihilists; this is the lesson they have learnt when the God of hope and love was driven from the school. The old-fashioned idea of an all-wise, all-merciful Providence watching over the lives of each one, a faithful rewarder of good and evil, is the principle we stand for to-day. But we are not alone—our Protestant fellow-countrymen are with us; the voice of the legislature, by an overwhelming majority, is with us; Pope Pius X., the supreme head of the Church is with us. The whole Church is with us, for the Church loves knowledge and learning and anything that tends to elevate the masses and better their lot, and condemns only that false and shallow learning that concerns itself only with the dross of earthly life, and ignores the gold that lasts for aye. To my own fellow-countrymen, into whose hands the future of religion in this great empire has been so largely entrusted, I earnestly appeal to throw themselves once for all on the side of God and the Church, and to make their influence felt on all occasions, both in the parliamentary and municipal elections of the country; to ignore the evil advice so frequently tendered to them by designing politicians; and to remember that the education question, carrying with it the future welfare of our children and the very existence of Christianity in our midst, has long ago been ruled out of bounds and cannot be brought down to the level of mere politics in the ordinary strife, but must remain paramount in its urgency, sacred by reason of the interests with which

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it is concerned, and far removed from all counsels of mere worldly expediency. Let them take heed, then, ere they trust themselves into the hands of designing politicians, who under the guise of patriotism, and with the shibboleths of nationalism and liberty, would barter away the rights of posterity for some political advantage, some party gain, some mess of pottage offered to the hungry place hunter, some squalid underhand dealing, some corrupt bargain with aspiring politicians. Let them remember that this question is not yet definitely settled, that an attempt will be made to re-open it, and that surely to their detriment and in such a way as, perhaps, to place a heavy pecuniary burthen on them for all time. But above all let them remember that by their pence, and in their poverty, they have planted the cross in this great Protestant country. Let them be true to the cross and the faith and their ancestors."

Count Moore always loved and esteemed the monastic orders of the Catholic Church, and one of his last public efforts on earth was a lecture on their glorious deeds, which he gave at Hull on August 2nd, 1903, to the assembled "Young Men's Societies" of England and Scotland. He said:—"It is a great privilege to be allowed to address such a gathering as this. At Liverpool the other day we saw the Catholics of that city assembled in their thousands to greet the Catholic Truth Society and pay honour to their bishops. Here, to-day, we have the flower of the Catholic youth, on which the future of the Church in this country depends. Yes, it is a great privilege to be called upon to speak here in a land saturated with Catholic tradition—in this fair Northumbria, adorned by many a goodly pile and dotted over with these great monuments of Christian

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art and Christian heroism—in a land watered by the blood of martyrs, men and women like ourselves, who died on the scaffold rather than renounce the old faith. But, to-night, let us glance back for a few years and mark the progress of the Church in this country. I well remember when I first entered the House of Commons, some twenty-nine years ago, how hardly a night passed without some insult to our religion, and how the name of the Pope was dragged into almost every debate, and the Holy Father held up as the author of almost every ill that flesh is heir to. Nowadays the name of the late venerable Pope is never mentioned without a quiver of emotion, and you yourselves witnessed the eagerness with which the man in the street followed every phase of his illness and anxiously scanned the daily bulletins. The very moment, too, the King put his foot upon Irish soil his first act was to express his sympathy with his Catholic subjects in their bereavement, and to countermand the gala performance at the theatre. The fact is that the character, the life and learning of Leo XIII. commanded the respect, while his large-heartedness enlisted the sympathy, of the whole world. And then in those days we used almost every night to listen to constant attacks on monks and nuns, and, as an Irishman here to-night, let me remind you that it was the Irish monks of Iona who first brought the light of the faith to Northumbria; and Aidan, an Irish monk, was its great apostle. Stories were told of beautiful maidens imprisoned in gloomy dungeons, or mysterious groanings heard within convent walls, or skeletons found in convent gardens; whilst the great monasteries of the olden time were represented by Mr. Newdigate as sinks of corruption and abysses of iniquity. You would have thought that the very walls of these stately piles

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at York, Durham, Fountains, Whitby, Kirksdall, which in the days of old resounded with the psalmody of the monks, would have cried out in indignation against the foul charges and the foul deeds which they were supposed to have witnessed ; but this is all a thing of the past. You know how these charges have been disposed of, and, in the words of the great Protestant historian, Dr. James Gairdner, 'dispelled for ever.'

"Here, again, we find the hand of the late Pope, for it was Leo XIII., whose eyes were open to the signs of the times and to the currents of popular opinion, who laid it upon Abbot Gasquet as a duty to clear the honour and re-establish the fair fame of the old monks and of the monastic life. You know how striking, how dramatic, has been the refutation. Was it to the living that he appealed ? Was it among the friends and well-wishers of the monks that he sought for witnesses ? No, he called upon the dead in their graves, not the monks or their friends, but their most malignant foes, their hired traducers, to testify to the truth or falsehood of these oft-repeated charges. You know how in the musty parchments of the Record Office were found the confidential letters of Layton, Legh, Ap Rice and London, and the other chosen tools of Thomas Cromwell, and how these letters testify to the dignity and holiness of the lives of the monks, and how regretfully they tell that they can find nothing blameworthy in this nunnery or that monastery, no cause for their dissolution, but, on the contrary, testify with much reluctance that the monks were men of 'well ordered lives,' and the nuns 'right sorrowful and Christian dames.' And then the report is returned, and they are called upon, under grievous pains and penalties, to manufacture charges against the religious which will enable the king to

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gratify his appetite for plunder. If there is no evidence to be got it must be bought. And so side by side the learned Benedictine places the original report, Cromwell's menacing reply, and the amended report containing the eagerly looked for charges. And thus out of the mouths of the calumniators themselves comes a refutation so sweeping, so complete, and this from the very office of the public records, that Dr. James Gairdner, the eminent Protestant historian of the period, is compelled to say : ' The old scandals, universally discredited at the time, and believed in by a later generation only through prejudice and ignorance, are now dispelled for ever.' Then another charge which bred mistrust and disunion between you and your fellow-citizens, one which even a great statesman stooped to give encouragement to, was that Catholics were not, and could not, be loyal. The people of England know better now. They witnessed the valour and courage of the Catholic regiments during the late war in South Africa ; they saw these men throwing away their lives—aye, these very Dublin Fusiliers, born and reared perhaps in those slums of the Liberties of Dublin, those foul and foetid one-room tenements which the King, in his desire for the well-being of the working classes, visited the other day. They had little to thank society for ; no one had ever cared for them ; they had never enjoyed the good things of life ; they were fighting in a cause with which many of them had but little sympathy ; but when the time came and the bugle sounded they calmly faced the withering rain of lead or charged with the wild impetuous courage of their race.

' Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die.'

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“ And the Queen, before she died, went to Ireland to thank her ‘ brave Irish soldiers.’ And then we used to be told that Catholics are obscurantists ; that the Church was opposed to—nay, was afraid of—the teaching of science. This is a charge which we Irish take very bitterly to heart, coming as it does from that ultra-Protestant section which represents the plunder and confiscation of our great monasteries—the homes of ancient learning—and coming from those who are sitting in enjoyment of ill-gotten gains, and who constantly refuse us that equality in educational matters which is our right. We regard this charge not merely as unfounded, but also as most galling and cruel, most unjust and most cowardly. We are determined to leave the moral tutelage of our children in the hands of our clergy. But once this is assured we only desire to meet our fellow-countrymen on a fair field, with no favour, and compete with them side by side for the honours due to learning, and to give the State every possible guarantee that she can exact, or even suggest, that our teaching shall be of the very highest order ; and, above all, we desire to see established a school of science in Dublin that shall be second to none in Europe. Only a few hours ago I had a telegram from the authorities of Cecilia Street Catholic School of Medicine saying that the studentships in biology granted by the Royal University have never been won but by Catholic students of that school, and this against heavy odds, wealth, and endowments. This is the first-fruits of the obscurantists in open competition. Truly, the obscurantists are making it a little hot. But, surely, if we are obscurantists, as we are told, it must be admitted that we keep very brilliant company. The greatest name in science of recent years is that of Pasteur, a man who

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did not wait for the advent of death to practise his religion, but whose whole life was one constant profession of Christianity. Probably no man has left a greater mark, not merely in the region of science, but also in commerce and agriculture ; and in many branches of trade and in remote rural districts the name of Pasteur is familiar to millions of the human race, whose lives have been brightened and enriched by his discoveries. Nearer home we have such names as Manning and Newman, who found in the Church a haven of rest ; another born Catholic, such as Charles Russell, perhaps the foremost advocate that ever adorned the English bar. In the arts you have such men as Dr. Elgar and Dom Perosi in music ; in painting, Napier, Hemy, and Elizabeth Thompson, now Lady Butler, while the whole country is lamenting the untimely death of Mr. Bentley, the designer of Westminster Cathedral, and the greatest architect of his day. I wonder whether that remarkable man who holds the House of Commons spellbound under the fascination of his brilliant invective, his biting sarcasm, and his rollicking humour, Mr. Timothy Healy, can be called an obscurantist. His grand profession of faith upon the Education Bill, when many members were absent from their post, was a thing for which he deserves our hearty sympathy and entire respect. But your lot is cast in happier times, and each day, I believe, is witness to a happier understanding and a closer sympathy between you and your Protestant fellow-countrymen. I believe there is a glorious future before the Church in this country. Nobody expects to wake up some fine morning and find England Catholic from end to end ; but what we do believe, and what every hour leads us to believe will be the case, is that Catholic opinion and Catholic principle will every day

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have greater weight and greater influence in the councils of the empire. Much depends upon the Catholic young men of the day, still more depends upon the Catholic journalists, who have the weighty responsibility of defending Catholic doctrine and explaining Catholic practice. You have then a great work and a great future before you if you only exert yourselves to the full. My advice to you is—throw yourselves heart and soul into the life of the country. Beware of that fatal disease of apathy, which is a sort of dry rot in the body politic. Throw yourselves into the national life—municipal and parliamentary. Let every man be on the parliamentary and municipal register, and make your influence felt on the board of guardians, the town council or corporation, and in the imperial Parliament itself. If there are differences amongst you they will not exist on vital subjects. On questions of faith and religion you will vote as one man ; and if on all questions you are unable to agree is this so clearly an evil ? Is it quite certain that it is to be desired that Catholics should always be found voting on one side ? I, myself, rather think not. Remember also that the burning heat of the Irish question passes with the settlement of the land question, and that Ireland is henceforward entering on a path, not of revolution, but evolution ! But whatever happens throw off the spirit of apathy ; come forward and take your places in the life of the country. It is this apathy that has infected France and brought her to her present level. Italy, too, suffers from it, and Ireland is not free from it. It is not enough for good men to be telling their beads in the chimney corner ; they ought to be up and doing, and taking part in questions affecting the public welfare. There are many questions on which you can and ought to

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unite. There is the all-important one of religious education in England. Then there is our university education question in Ireland. I believe that the settling of this question would strengthen the Church in England more than anything else that could be done, and I look forward to the time when you will be sending your sons across the channel in quest of learning. Of old we are told that 'in crowds numerous as bees' the English went to Ireland to study under Irish teachers, and I hope that history may repeat itself ere long and that we shall see your sons thronging to the future University College in Dublin; and it cannot be too clearly borne in mind that we are not now asking for a religious or denominational university, we are only asking for a college where the old faith will be held in as great honour as the modern religion is at Trinity or Oxford, and where our sons can go without loss of self-respect. This is not merely a question for us, but a great question for you, too. Then there is the position of Catholics in the navy, and the necessity of a radical reform in this respect. The state of things at present is simply lamentable and intolerable. Then in your municipalities encourage the spread of sound literature, and do all that you can to check what is vicious and unwholesome. Stop the leakage amongst the children of the poor. Don't forget the propaganda in favour of the working classes instituted by Leo XIII. Don't forget to use the Press for the vindication of truth. Be good citizens and earnest workers, and remember what Carlyle said: 'All speech and rumour are short-lived, foolish, untrue. Genuine work alone, what thou workest faithfully, is eternal, as the Almighty Founder and World-builder Himself.' In fine, there is one argument that has weight with your fellow-citizens,

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and goes straight to their hearts. It is conclusive, unanswerable—to show by energy and self-sacrifice and unremitting toil that your lives are worthy of the great principles you uphold, and that you are proud of the majesty and beauty of the religion you profess.”

Count Moore deplored the havoc that the vice of drunkenness was working daily amongst the Irish people—wrecking happy homes, breaking hearts, blighting bright hopes, ruthlessly rending asunder the dearest family ties, making countless widows and orphans, and filling workhouses and gaols with men and women from all classes of society. He wrote and spoke strongly against the widespread evil of drunkenness, “which levies a tax of about £11,000,000 a year from Irishmen in Ireland.”

On December 7th, 1903, less than one month before his death, he gave the following stirring address in Dublin on Fr. Mathew, the Apostle of Temperance:—

“I rise to speak,” he said, “on the question of temperance, not without hesitation and difficulty. I feel that it ill becomes those whose circumstances have placed them beyond the reach of the more acute temptation to drink to rebuke the working classes for intemperance, whilst no one lifts a hand to remove or diminish the fearful temptation by which they are surrounded. I should rather have dwelt on some of the great virtues which adorn the people of this country—the beautiful family life, so united, so full of mutual respect and self-sacrifice; in that deep-seated religious feeling, which has permeated the character of the people thro’ and thro’, and has borne fruit in a constant stream of missionaries going forth to the ends of the earth to preach the Gospel; and in that generosity that has made this people the great church builders wherever

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their lot has been cast. And still the blot of intemperance is on our escutcheon, and mars our whole life.

“Archbishop Ireland, in his speech delivered at Cork on July 10th, 1899, speaking of the Irish in America, said: ‘They have been emigrating to America by hundreds and thousands for now nearly three-quarters of a century, and the opportunities for bettering themselves were not wanting, and numbers of them have obtained social honours and positions of wealth. But those who have so risen are not the full number that should have risen. In many of our great cities where you would expect to find in places of opulence and distinction names telling of Ireland you find those names few and far between. In many of the cities you find too many of our people who are miserable, and you find them—O God! why should ever the sons of Erin be in such places?—you find them too in large numbers in asylums and poorhouses in the land of plenty, in the land of fullest opportunity. I will tell you why this happens. I have studied their career from the Atlantic to the Pacific. I have asked the cause of their misfortunes, and everywhere it was said to me: “There is but one cause—drink!!” I have talked with employers of labour, and they told me that they wish to employ Irishmen because Irishmen are so quick, so agile, can do more work than others, and do it more intelligently, but they say they are often afraid to employ them because of the temptation that causes so many of them to drink. I say it with the deepest conviction, after a ministry of nearly forty years spent in America, that if Irish emigrants coming to us had brought with them the pledge of Father Mathew, and had adhered to it, there would be now in America no element of the

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population so powerful, so wealthy, so respected, as the Irish-American people.'

"In this country we are making great efforts to better the condition of the people. Recently an unexampled effort has been made by Parliament to root the Irish people in the soil. It is a time of great social reform. In the words of an eloquent writer : ' Humanity, strengthened by centuries of toil and of reflection, nourished and permeated by principles of Christian truth, is now lifting its whole mass upward to higher regions of light and liberty and demanding full and universal enjoyment of its God-given rights. All this is praiseworthy ; all this is noble and beautiful. ' But,' he continues, ' all these discussions of social reform are mere idle babble so long as alcohol retains its present sovereignty and despotically exacts in tribute the life-blood of industry.'

"Yes, indeed, we are cashiering one type of landlord, whose rental is four millions, and we are enthroning the drink God with his bitter revenue wrung from tears and travail of the working classes of thirteen millions.

"What, then, are we to do ? The first thing, in my opinion, is to cultivate healthy public opinion on drunkenness. Do we not speak apologetically of drink ? What wonderful ingenuity do we not display in finding excuses for drink ?—' The poor fellow, he only takes a drop ; a fool for himself, but the honestest man that ever breathed ; it was only a drop of drink.' I heard the other day of a man who apologised for being drunk by saying it was only fancy wine ; yet such language is often used to describe the break-up of a whole family ; the poverty and rags that the Bible tells us are the portion of the drunkard.

"The first thing, in my opinion, is to cultivate

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healthy public opinion, and not to speak apologetically of drink, not to excuse it. But if we are serious in this, why do we tolerate drunkards in public life? Oh, the folly of a people that can tolerate such weakness! Well may the English Parliament deny our rights and refuse a just measure of equality; bargain and haggle over education, when it sees a people send such men to legislate for the empire, to govern millions, forsooth, that cannot control themselves. Thank God, Dublin has never been disgraced in this way, and when the people take the question into their own hands such abuses will cease.

“But look at your corporation. Do you think you will ever be masters in your own house while you are ruled and roped by a majority of publicans? If you want to keep drink in its place don’t allow the publican to monopolise municipal power; and then, when you have fostered a healthy public opinion, see to it that the occasions of danger are lessened. Don’t leave it all to religion. Religion is the most powerful means of all of controlling man’s unruly appetites, but religion ought not to be the only means. There is an old saying, ‘God requires help.’ Man’s nature is composite; with the eye of his soul he scans the summits of the mountain tops—aye, and trembles in contemplation of the perfections of his Creator. This very same man, after being wrapt into the third heaven, requires all the stern menace of God’s judgments to keep him in the straight way. And even then he must take all the practical steps suggested by reason and experience or else the menaces and rewards, both together, will not avail. *He* must then avoid the occasions, and *ours* it is to diminish, lessen, and control these occasions.

“As Archbishop Ireland says again: ‘We must be

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ignorant of human nature if we do not see that a thousand persons will drink when temptation presses upon them, for the hundred who will put themselves to some difficulty to obtain liquor. Why, our working classes are, we might say, compelled to drink and to become drunkards, so strong are the temptations with which they are beset, and it ill becomes their fellow-citizens, whom circumstances have placed beyond the reach of temptation, to rebuke them for their intemperance, while no one lifts a hand to remove or diminish the fearful dangers by which they are surrounded.'

"This is my quarrel with good people—that they are too easy going. All over the world it is the same. It is not enough for them to tell their beads in the chimney corner, they ought to be up and doing, and go down into the arena and fight these questions out on their own merits. But, oh! if they have a little funded income, or a nice little 'situation under Government,' oh, then, indeed, you will hear them talk gravely of the rights of property and compensation and vested rights. But tell me, are there no such things as vested wrongs?

"Drink is a State-protected monopoly. Why is there to be no adequate control of drink? Why is drink to-day to dog the footsteps of the working man and lie in wait for him on Saturday nights, and to have its jaws set wide apart and open to receive him on Sunday, which ought to be a day of rest, peace and tranquility? Why are new, unnecessary licences to be foisted on the people contrary to the public good and contrary to the wishes of the citizens, and all this by a timid, weak magistracy, which has shown itself to be unworthy of trust? Again, take the roadside public-houses in the country, just a sheer three miles from town, and in the lone and secluded mountain valley,

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far from the control of the police. Oh! how many weary hours have been spent by anxious wives and mothers watching these vile dens of corruption—nothing but licensed shebeens.

“If we want to do our part fairly to keep the people sober, we ought to endeavour to make their life worth living, and the great object ought to be to improve the dwellings of the poor. My friend, Mr. Mooney, has given great attention to this subject, and has laboured earnestly to better the condition of the poor. I believe he has been rewarded by an increase of thrift and sobriety, and a marked decrease in the amount of sickness. One of the English Catholic bishops writes: ‘It can never be too strongly insisted upon that one great means to lessen drunkenness among the very poor is to give them decent houses to live in, and see that they have enough to support life in frugal comfort.

“Then, building societies are to be encouraged. What an inducement to sobriety to know that every shilling saved brings one nearer to ownership. Co-operative workmen’s banks, temperance halls and libraries, and boys’ brigades are all admirable means of casting a little sunshine in the life of the poor and giving them healthy amusement. The Gaelic League is doing good work in this line, and in London, I am told, is of the greatest service, not merely as an amusement, but as a means of bringing the scattered Catholics together and making them known to one another.

“Again, do we make sufficient use of music in this country as a means of enjoyment? In Germany the working men form singing clubs, and in the high snow-clad regions of the Alps in Switzerland they pass the winter evenings in singing in harmony. If anybody doubts as to whether Irish working men can sing let

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him go to the Redemptorist Church in Limerick and he will hear 2,000 working men singing as he will hear nowhere else. It is an impressive sight to see these men gathered together two nights in each week, and the great confraternity shows what Irishmen can do with a little training.

“But, perhaps, above all, I ought to mention the anti-treating league. This is no new idea. In the very earliest days of the Irish Church St. Cummian, in the seventh century, in his penitentiary, condemns a man to heavy penalties who, by treating, makes another drunk, ‘compels another to get drunk out of evil hospitality,’ and, ‘if he did out of hate, he must be judged a homicide.’ And in 1632, Malachy O’Quigley, Archbishop of Tuam, afterwards martyred at Sligo, asks the clergy to put an end to *æquales haustus*, or drinking challenges. I can conceive nothing more wise, nothing better thought out, than this anti-treating league. I believe it is calculated to do immense good, particularly amongst the farmers, who are as sober as judges except upon market and fair days, and who lose a great deal of money owing to the silly practice which is really nothing but an exhibition of vanity.

“Now, let us turn for a few moments to consider the life and labours of Father Mathew, his long journeyings, his incessant labours, his constant preaching, his life of entire self-immolation, his large-minded spirit of philanthropy, his wonderful heart, large enough to embrace the whole world. And what was the secret of all this but that subtle and undefinable ideal that we call the Franciscan spirit, so tender, so loving, so humble, so simple, so ready to compassionate the very outcasts of society? *Cor ad Cor loquitur*. Sympathy is the key to the hearts of men. And the Franciscan spirit

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is one of intense sympathy, one of greatest simplicity, of gentleness, lowliness, spurning no one and upbraiding none.

“ We are told that at a certain village named Gubio, in Italy, there had been a wolf devastating the fertile country around Assisi ; the villagers themselves hardly dared stir out of their doors ; several children had been lost or strayed. All was laid at the door of the wolf. Francis goes out alone and unarmed to meet it ; the wolf makes a fierce spring at him ; he gently raises his hand and bids the wolf come to him, and meekly the wolf lies down at his feet. Francis excuses his fault, knows that he is hard pressed by hunger, but bids him not harm any man or creature in future. The wolf bows its head, and Francis undertakes that the villagers shall feed the wolf in future ; and then, as a sign of solemn ratification of the treaty, the wolf put its paw in Francis’ hand, and the treaty is duly confirmed. Another day he meets a poor leper, and eagerly runs to him and kisses his dwarfed and maimed hands. On his way to Rome he travels in the humble habit of the poorest labourer, and even the Pope stands aghast at Francis’ appearance and the character of his designs.

“ But the Pope’s dreams are troubled, and he sees the Lateran Basilica tottering to the ground, sustained only by Francis and his humble followers. But when his order is confirmed it spreads over the face of Europe.

“ We in Ireland know it, here in Dublin in the old Parish Church of Francis Street, once a Franciscan Friary ; in Clonmel, within some forty years of St. Francis’ death ; in Multyfarnham ; in Ennis. But the great democratic order wherever it spread appealed to all classes. As Cardinal Baluffi says : ‘ The rich cannot

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turn away coldly from the disciples of St. Francis, who only ask a little bread and promise the giver that he shall receive a reward from God and a share in their prayers. The poor love them, seeing them so humbly clad, exposed to all the privations which they themselves have to endure.'

"But wherever they went the Franciscan has carried with him a broad spirit of sympathy for all manner of suffering and sorrow, and a deep solicitude for the welfare of the masses. They have been the great democratic order in the Church, and ever the allies of the poor and oppressed. See Anthony goes forth to confront the tyrant, Eygelino, and threatens him with God's justice. See Friar Forrest dying over the slow fires of Smithfield because he had defended the honour of Catherine of Arragon against that monster of brutal lust, Henry VIII. Or, again, see St. John Capistran standing on the wall of Belgrade and rallying the flying Christians to repel the Turks. Constantinople has fallen, and Europe lay at their mercy. The humble Friar is sent by the Pope to rally the people of south-eastern Europe to a sense of their danger. The Turks laid siege to Belgrade. King Ladislas has fled. Hastily John Corvinus has gathered what forces he can to withstand the triumphal progress of the enemy. But all in vain; though beaten in the Danube, by sheer weight of numbers the enemy have gained the walls; the fatal breach is made; there is no longer hope, nothing but death to man and unutterable shame for woman and child.

"When the majestic figure of John Capistran appears upon the walls holding high the crucifix and exclaiming in the moment of direst panic—'*Jesu Victoria, Jesu Victoria!*' The flying thousands are checked in their flight, the attack is stayed, and with one furious

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rush the enemy is driven out, and the Turks in the very hour of victory are given up to slaughter and defeat.

“Nearer home we, too, have had our Francis and our John Capistran. Father Mathew, too, had had to deal with a ravening wolf, trying to stem the ravages of drink. He, too, had to deal with the poor abandoned leper, the outcasts of society. See him in his little parlour in Cork. A man enters, with wild ragged appearance, accompanied by a weeping wife, clinging wildly to the husband and imploring him for God’s sake to take pity on her and her children; and as Francis received the wolf of Gubio, Father Mathew holds out the hand of friendship and peace to that poor man, and he rises from his knees a changed man, with new hopes and new joy in life before him.

“Let us thank God to-night to have had this great missionary come amongst us and leave so fragrant a memory as he has done, and to have sown the seeds of such inestimable worth in this country. Let us not abandon the work of Father Mathew, but let us resolve in every way we can to stem the fearful plague that is wasting the forces of the people of this country and destroying their substance. Let us do this for the great motives that inspired Father Mathew, and let us not forget that we owe the glorious work and the marvellous apostolate to the survival amongst us of that heavenly Franciscan spirit, the spirit of poverty, simplicity, the spirit of lowliness and gentleness to all, and let us not forget those words which the seraphic Francis so often said to his brethren—‘Brothers, whilst we have time let us do good unto all men.’

“Ireland, we invoke upon thee the favour of the God of Nations, in whose glorious keeping thou hast

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been from the day of thy birth to the present time.
O God save and bless Ireland !

‘ Our fathers’ God ! from out whose hand
The centuries fall like grains of sand,
We meet to-day united, free,
And loyal to our land and Thee ;
And thank Thee for the era done,
And trust Thee for the opening one.
Oh, make Thou us through centuries long
In peace, secure ; in justice, strong :
And, cast in some diviner mould,
Let the new cycle shame the old.’ ”

The year was closing when this lecture was delivered, and the speaker, in thanking God for the era past and trusting Him for the opening one, had little idea that ere one short week of the new year had gone by he would have passed through the Gates of Eternity.

Count Moore not only esteemed and loved the Catholic Church, but he zealously co-operated with the clergy in their apostolic labours, following faithfully the teaching of Leo XIII., who, in his encyclical of January, 1890, urged all Catholic laymen “to take upon themselves the task of communicating to others what they themselves have received, becoming, as it were, living echoes of their masters in the faith.” He bewailed the listlessness and apathy of so many Catholics who did nothing towards warding off errors from the Church, and he zealously made known everywhere the precept which the Vicar of Christ had imposed upon all Catholics throughout the world, “to preach the faith by the authority of their example, and by the open and constant profession of its obligations.” He himself was “strong in faith,” and gloried in his spiritual birthright; and in his last public lecture he described with great feeling the work of holy Church and the saintly lives and

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heroic deeds of her children, who are always to be found ministering to the poor, the suffering, and the outcast; but, even now, the dark shadow of "that night when no man can work" was closing round him and his works, and his words had gone before him to prepare the reward promised by God to those who are faithful unto death.

Count Moore was fifty-four years of age at the end of 1903, and seemed strong and healthy, with the promise of many happy years to come; but he had a presentiment that his busy life was drawing to an end, and he looked forward calmly and hopefully to eternal happiness in the life to come. Nevertheless, he entered at Christmastide into all the gaieties and amusements of the many guests whom he had gathered round him in his home at Mooresfort during that festive season, but he caught a chill at the beginning of the New Year, and although at first it seemed only a slight and passing ailment, he said that he had not long to live, and asked to receive the last Sacraments; and on the Sunday before his death, when told that he had pneumonia, he said that he should be dead within three days. As grave symptoms appeared unexpectedly on the following day, he received most devoutly all the last Sacraments of the Church. A radiant smile lit up his face when he received holy Viaticum, and with great serenity and wonderful faith he stretched out his hands and feet for the anointing with the holy oil. During the whole of his illness his mind was free from care, and he had no fear of death, thus verifying the saying of Saint Vincent de Paul that "those who love the poor have no fear when dying." His only regret was that he could not once more visit the Holy Land. During his brief illness he was attended by three doctors, and devotedly nursed

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by two sisters of the "Little Company of Mary" from St. John's Hospital, Limerick.

Hope for his recovery was entertained up to the last, but the end came unexpectedly in the early morning of the eve of the Epiphany, Jan. 5th, 1904. His old friend, Fr. Barry, C.S.S.R., who attended him throughout his illness gave the last absolutions, and while the prayers for the dying were being said he passed peacefully away without a sigh. His body was robed in the Franciscan habit, and placed in front of the altar in the private chapel, and all who saw him in his last sleep there, in the presence of the Blessed Sacrament to which in life he had been so devoted, were struck with the wonderful look of triumph on his face. During the three days he lay there many Masses were offered every morning, and prayers were said constantly by the crowds of people who came to take their last look at one who was justly described as the "Champion of the Poor."

His sister, a Sacred Heart nun, wrote: "Some one very ripe for Heaven, and whose whole life and thoughts were already more above than below, has gone home! Beautiful and happy his passage must have been who was always preparing for it, but our loss is the more bitter who have lost such a one as he was."

The news of his death sent a thrill of sorrow through many hearts in almost every land, and heartfelt prayers went up to God from many altars, not only in his own country, but in far-off Palestine and all over the world, for eternal rest to his soul.

Numberless letters came to his family from all parts of Europe and from distant lands, making grateful mention of his countless acts of kindness and charity, and bewailing the loss to the Church and his country of "such an ardent patriot and such a devout Catholic."

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Bishop MacSherry, in South Africa, made a touching reference at a public meeting to one whom it was his privilege to call a friend. He said his work for Catholicity was world-wide, and in his (the Bishop's) experience of Catholic laymen he had never met a more exemplary or more edifying member of the Church. Another wrote : "Holy Church has lost a valiant warrior for whose interests he fought, and for whose welfare he would gladly have imperilled life and fortune." Another : "It was not my privilege to know him intimately, but whenever I met him I always left his presence feeling that I ought to be a better man." But his loss was most felt in Ireland, where his name was a household word ; and the prayer was breathed to heaven from many hearts : "May God make us mindful to follow all that was good and noble in his life ; we have lost him, and may God deign to raise up another in his place."

The following letter of condolence was received after his death :—

"The Archbishops and Bishops of Ireland, assembled in general meeting, on the 12th inst., in St. Patrick's College, Maynooth, tender to Mrs. Moore their deepest and sincerest sympathy on the occasion of the lamented death of Count Moore, whose ready and generous co-operation was always available for every movement involving the interests of our Catholic people."

Dom Gilbert Higgins, writing to *The Tablet*, says : "Amongst the good works in which the intelligent and steady zeal of the late Count will be sadly missed, it were ungrateful of the Catholic press to overlook the Catholic Reading Guild of Great Britain and Ireland. Whether acting on the committee or speaking at the general meeting of this important organisation the Count's words were as earnest as they were practical.

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He was no half-hearted supporter of the Catholic press. He was evidently convinced of its usefulness and necessity. May he rest in peace."

His worth was acknowledged after his death in the leading articles of many Irish newspapers, whose words of praise re-echoed the thoughts of all.

"And now that the end has come," said one, "this solemn ending of every human career, great or little, not altogether suddenly, but still unexpectedly, none but the kindest memories will linger around the deathbed of one whom Irishmen of all classes respected as a type of all that was noble and upright in a man. The death of Count Moore removes one of a band of earnest men who are striving for the highest interests of their native land, and in whose work he filled no weak or uncertain rôle. Full of honours, if not of years—such honours as good men are wont to wear with dignity—a good patriot and a pious Christian has passed away after a life spent in the pursuit of the noblest aims and in the study and practice of whatsoever things are true. But the memory of his good deeds will long survive him, and those who loved and admired him in life, in death will not soon forget him."

The Tablet of January 9th writes :—"The unexpected death of Mr. Arthur Moore will unite the Catholics of the three kingdoms in a common sorrow. We gladly associate ourselves with, and quote in another column, the warm-hearted tribute which is paid to his memory by the *Irish Daily Independent*. The simplest words seem best to express the character of Mr. Arthur Moore. He was a devoted Catholic and one of the best and kindest men who ever lived. His enthusiasms were all for God, and his natural energy of character often did much to bring his high and holy ideals near to accom-

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plishment. We in this country owe him a debt of gratitude we shall not easily repay for what he did for so many years in Parliament, and out of it, to improve the spiritual conditions of Catholics in the navy. All his life he had a special devotion to the Holy Land, and almost every year made the journey to Jerusalem. But it is in Ireland that his loss will be most deeply felt; it was the centre of his affections and the scene of the main work of his life. His death at this moment seems doubly sad, because he was watching with such intense interest what he believed was the beginning of a new and a happier chapter in the story of Catholic Ireland. His wise, firm advice would have been of the utmost value in the unravelling of the problems created by the working of the Land Purchase Act and in the coming settlement of the university question. In his lifetime he had many and bitter political opponents; it is hard to imagine that anyone who came to know him could have remained his enemy."

The funeral took place on Friday, January 9th, and the Archbishop of Cashel, together with many priests, both secular and regular, assisted at the Office and Mass in the Parish Church at Lattin. The remains were then taken to Mount St. Joseph's Abbey, Roscrea, where, on Saturday morning, the Office and Mass for the Dead were solemnly chanted by the Cistercian monks in the presence of a large gathering of priests and laymen, who had come from many parts of Ireland in order to show their veneration for him who had been so suddenly taken from their midst. His body was laid to rest beside his eldest son, near the high altar in the Abbey Church.

The Month's Mind was celebrated there on February 4th, and the funeral sermon was preached by the Very Rev. Canon Arthur Ryan, P.P. of Tipperary.



INTERIOR OF
MOUNT ST. JOSEPH'S ABBEY CHURCH, ROSCREA.

SERMON BY VERY REV. ARTHUR CANON RYAN, P.P., V.G.

“So let your light shine before men that they may see your good works and glorify your Father who is in Heaven.”—*St. Matt.* V., 16.

My Lord Abbot, very reverend, reverend, and dearly beloved brethren, and dear friends,—Our dear Lord and Master, whose words are the words of eternal life, has told His followers not to hide the light that is in them, not to put it under a bushel, but let it shine before men, in such wise, however, that they themselves may not receive the glory of their good works, but their Father in Heaven. This is the rule of Christian praise, that it should find its source and origin in the light that shines in human lives and in the good works of men, but that it should find its end and resting-place not in men or on earth at all, but in God, our Father, who is in Heaven. And, oh, how vain were else all our praise and glory! How empty, were it lavished on human life and endeavour, that ends in the grave. How futile were it for us, sorrowing friends, to gather here and pour out praise into the cold ear of death? Ah! were we to do so, were I to do so in this holy place, well might we hear the rich, full voice we loved uplifted once again in the verse of his favourite psalm: “*Non nobis, Domine, non nobis, sed nomini tuo da gloriam.*” Ah, peace, great soul, peace! I have not come to praise you, my friend, dearly as I should love to do so, but, seeing your good works, to praise your Father who is in Heaven. For what, dearly beloved, has been the word on every lip

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since our tears first fell at the news that *Arthur Moore was dead*? I have heard it again and again, and so have you. "He was a man of God." It would have been true to say of him, he was a man of great wealth, and yet greater generosity. He was a man of rare eloquence and of commanding ability. He was a man of untiring energy and of dauntless courage; and, oh! how true to say of him, as those can say who knew and loved him best, he was the head and heart of his own home. True all this would have been to say of him, but true above all that which was said of him—Arthur Moore was a man of God. And this, observe, has been true Christian praise, for it has given the glory of his life and works—of that light that shone so clear and far before men—not to him, but to his Father in Heaven. For what is a man of God? He is one whose manhood and whose manly energies are habitually moved and consciously influenced by the thought and the realised presence of God. A man of God in determining a course of action looks first to the will of God and considers what would please Him best. A man of God, reviewing the events of the day, or scanning their records in the public journals, finds his first and deepest interest in their bearing on the triumph of God's cause, in the progress of His Church, in the checking of vice and the incentives to it, in the sayings and doings of those who are the champions of God's cause, or in the plots and policies of His declared enemies. For such a man the thought of God is not merely for hours of prayer, but is always in the mind, a conscious or sub-conscious motive in business and in pleasure, in the bank and in the ballroom, in the mart and on the moor. Occupations and pleasures, places and persons, anxieties, excitements, elation, depression, all these may change

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and counter-change, and come and go like the sunshine and shadows, the clouds, and the gleams on the mountain side, but *the man of God changes not*, or, if the surface of his life reflects the vicissitudes amid which he moves, the depth of his being, the springs of his life, are untouched—there, enshrined in a sanctuary that knows no violation, dwells the God of his love and service, the God of the man of God. My friends, I am not afraid to ask you if you do not recognise the characteristic features of him beside whose hallowed resting-place we are gathered to-day, and if you do indeed confess that Arthur Moore was a man of God you will know why my words about him must be few, and why I forego the easy task of singing his praises that you may be free in the fulness of your hearts, and seeing his good works, to praise God, his Father, who is in Heaven. We shall find him the man of God, whether we consider his interior and spiritual life, his life as a public man, or his life in the privacy of his own home. When I first knew Arthur Moore he was a schoolboy home from Ushaw, and I was a schoolboy home from Oscott, and I well remember that I made up my mind that he would be a priest. And may we not believe that it often happens that when God has some great work in the world for one of His servants to do He throws around the young life the safeguarding and exalting influence of a religious vocation, which He withdraws when its work is done? The death of his elder brother Charles, an amiable and talented boy, seemed to mark out Arthur, as his father's heir, for a secular career; but still the attraction of the sanctuary held him, and he continued his studies of philosophy and divinity in the retirement of Ushaw College. A wonderful preparation it proved to be for one who was to be so often called on to act as

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champion of Catholic principles and to refute the assailants of the Catholic cause. From his college he came at last to his place in the world ; but he came out a man of prayer, an enthusiastic lover of the services of the Church, an impatient critic of all that was slipshod and unworthy in the ritual and observances of the sanctuary, and a generous donor wherever poverty was the cause of these shortcomings. He came out from Ushaw a layman, but full of reverence for the priesthood, and with a strange zeal for helping young men to be priests. One, writing within the last few days, says : “ I owe him, under God, the grace of the priesthood.” And many another could say the same. When I was President of the Diocesan Seminary I often came on the track of his bounty in this way, though he always strove to conceal it from me. With this love for the priesthood came a great Catholic love for the religious orders of the Church. It may sound strange in this monastic church, which owes its existence here to his splendid munificence, that it was difficult to say for which of the great orders of the Church he had the greatest predilection. The Sons of St. Bruno, of St. Alphonsus, of his beloved St. Francis, whose little office he recited daily ; of St. Ignatius, of St. Dominic, all shared his love, and had reason to bless his generous hand. But I must not omit St. Benedict. Some two years ago the French Benedictines asked if there were any likelihood of their being allowed to take refuge in Ireland. In answer to an enquiry on the subject, Arthur Moore wrote the following touching letter to a religious : “ Your letter sums up in my case the thoughts, the hopes, and even sometimes the prayers of a lifetime. I am nearly fifty-two years old, and if I thought I should see a grand

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house of the Benedictine Order, with its peace, its calm, its penitential spirit, but, above all, with its lofty charity, and striving for the elevation of the souls of men to a high and noble union with God, if, I say, I *could see this here in Ireland*, I think I should be more content to say *nunc dimittis*. I have truly often felt in the depths of my soul this very thought. How marvellous that people full of misery, weakness, and sin should have such noble aspirations ! I fully realise the influence the monastic life has on the clergy and people. It would take me a long time to think out all I feel and wish to say. God bless you for writing. Do, do pray ! ” There, my friends, is the letter of one who many knew only as a wealthy country gentleman, the vigorous leader of many a political campaign, one who taxed the utmost possibilities of modern travel in rushing from end to end of Europe ; there he is revealing the hopes and fears of a lifetime, that he might see here in his own land a Benedictine home of peace and calm and penance, of lofty charity, of high and noble union with God. But Arthur Moore’s spiritual tastes were not entirely contemplative. Few men had a more practical mind ; and *his religious instincts* quickly discerned where good work for souls was possible, and where his help might be availing. One splendid example of this was his foundation of the industrial school at Clonmel, where he expended £10,000, and where already 600 poor boys have been trained and sent into the world. He was quick to recognise the wonderful mission in these modern days of the communities of religious women. One does not like to think of the dismay, as well as grief, in many a reverend mother’s heart when she heard that his hands were closed in death. Who knows—even those nearest and dearest to him

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do not know—the multitude of religious houses that had asked and had received his benefactions. I do not name even the best known of his foundations, for truly they are but a small part of what I may call his world-wide generosity. And it is better for us to turn back from these external evidences of his religious character to the fount of all, his wonderful spirit of prayer. Ah! how many in Ireland and England, in France and Belgium and Germany, in Spain and Italy and Palestine, how many could tell of that solitary figure hidden away in the shadows of some church, motionless and absorbed in prayer? And I have heard priests, who knew the restless energy of the man, marvel at that motionless prayer, prolonged often for an hour at a time. I have seen it myself in my own church in Tipperary, and the sight has filled me with gladness. Alas! that I shall see it no more. One may live for many a year and see no man pray as Arthur Moore prayed—truly, he prayed as a man of God.

When we come to the public life of such a one as we have seen our dear friend to be it is natural that we should find it cast upon the same lines and as *unlike the public lives* of worldly men as his inner life was unlike theirs. The man of God in Parliament, or on the public platform, is pretty sure not to be quite to the world's liking. The easy and the loose livers are sure to storm at him and distrust him, for he is an enigma to them as well as a reproach. And such a man was never more than now in opposition to the spirit of the times. That spirit is the spirit of liberalism in religion. What that spirit is Cardinal Newman described in words as beautiful as they are strong. They were spoken by the old Cardinal in Rome. These were his words: "For thirty, forty, fifty years I have resisted to the best of

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my powers the spirit of liberalism in religion. Never did the holy Church need champions against it more sorely than now, when, alas ! it is an error overspreading as a snare the whole earth. Liberalism in religion is the doctrine that there is no truth in religion but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with the recognition of any religion as true. It teaches that all are to be tolerated, as all are matters of opinion. Devotion is not necessarily founded on faith. Men may go to Protestant churches and to Catholic—they get good from both and belong to neither. They may fraternise together in spiritual thoughts and feelings without having any views at all of doctrine in common or seeing the need of them. Since, then, religion is so personal a peculiarity and so private a possession, we must of necessity ignore it in the intercourse of man with man.” There is the great Cardinal’s account of the spirit of the age—*of liberalism in religion*. He cried out for champions of holy Church, and where could we find a more doughty champion—one who in life and character, in word and deed, was more opposed to this spirit of the age than Arthur Moore ? If there was one thing that moved his soul to anger it was compromise in religion. No one was likely to believe that *he* thought one religion as good as another, or that all such questions were mere matters of opinion. Whether he rose from his place in Parliament, or spoke on any one of the many platforms that claimed his eloquence, he was always the fearless Catholic, loyal to God’s cause, loyal to holy Church, not pretending to be tolerant of what he knew to be false and dangerous to souls. And so he was the mouthpiece of the Church as champion of

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the poor. The lot of those in our workhouses, the education of poor children, the amelioration of the lives and homes of the labouring population, these were the subjects that fired the eloquence of this man of God, and kindled his glowing periods. And when he realised the fact, terrible to a Catholic who believes in mortal sin and its eternal punishment—the fact that our Catholic sailors were denied for the greater part of their lives the ministrations of their priests, absolution from sin, and the grace of the sacraments—he threw himself with all his energy and eloquence into their cause; and in Parliament, on the platform, in the Press, kept their crying grievance before the eyes of the Government and the country, and gave to the Church the *glorious sight of a layman* devoting his eloquence, his energy, and his money, to the salvation of these poor seamen's souls. And oh, my friends, it was for years a real sorrow to me, one that I could have cried over, to see this man deprived of the power that parliamentary life would have given him of forwarding the cause so dear to him—the cause of the Church, of the poor, of the souls of the Catholic sailors. But what a lesson it was to see him working away as best he could, disappointed but not embittered, striving at a great disadvantage, but with undaunted courage, to carry to victory the cause he loved, the cause of God and God's poor. In a letter from Father Goldie, of the Society of Jesus, I find this testimony most eloquently given: "I have just returned from India, and learnt the news, for me so crushing, of dear Count Moore having been taken from us. . . . I was full of new lights and of plans for our poor sailors, and feel that there is no one now to whom I can communicate them with any hope of meeting with thorough and practical sympathy. . . .

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The loss seems to me irreparable. God grant us someone to take his place in the van of all works which appeal to Catholic charity, and especially those for our poor sailors. I am sure you will find your best consolation in the thought that a good man's works live after him, and that the God of all goodness has only called to his eternal reward the knight-errant of every good and noble cause." Truly was Arthur Moore *a knight-errant*. If the cause was the guardianship of the holy places, to the Holy Land he went, and few Europeans were better known in Jerusalem. Few knew better or were more anxious that others should know the history of those sacred spots where Jesus lived and suffered and died. Knight-errant to Jerusalem, knight-errant to Rome, where, as Count of the Holy Roman Empire and Knight Commander of the Order of St. Gregory, Arthur Moore knew when it was his duty to shine as a dispenser of princely hospitality to all who came to testify their loyalty to the Holy See. Knight-errant again with the knight-errantry of mediæval days, when, loyal to his heavenly lady love, he hied year after year to her shrine at Lourdes, now hurrying to her with petition on his lips, now with thanksgiving, and with thank-offerings in his hands. Truly was such a public life a public protest against worldliness in high places; truly had we here what Cardinal Newman looked for—a champion for holy Church against the spirit of the times; truly had we here revealed to all the world, and known in every land, a man of God. Brethren, it is a familiar saying, but it is a true one, that to know a man you should live with him. Those who knew him best and those who mourned him most knew him in the intimacy of his home life. But you will feel that this

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is sacred ground—you will understand why it is I scarcely dare to lift that veil. Even to tell you what I have seen and heard myself again and again at Moorestown and in his sunny mountain home would seem to me almost *the betrayal of a trust*. But there he was in perfect keeping with himself—the man of God, as husband, as father, as head of his Catholic household. He might so easily have indulged in luxuries, might have surrounded himself, as rich men do, with costly works of art and literature in which his refined taste and cultured mind would have found keen delight. But no, there would have been less to spare for the poor mission, for the struggling convent, for the calls for help that poured in by every post from every part of the world. And so he lived as simply as his position in society allowed—a model of gracious hospitality to others, but himself austere. But one luxury he clung to, and oh ! it comforts one now to think what deep happiness it brought into his home life. That was the great privilege granted him by Rome of reserving the Blessed Sacrament in both his Tipperary homes. Well I know how he loved and prized that privilege, and what daily loving homage he paid his Divine Guest ; and better do you know it who were the sharers of his privilege, and who in the early morning and far into the night watched him at his Master's feet. But perhaps the feature of his home life that struck outsiders most was his love for the poor. They seemed to come first in his thoughts ; certainly, after his love for God and his own family, his love for the poor was the master passion of his life. It was so from the first. I remember an incident that occurred when he was a young unmarried man. A large party of sporting guests were staying with him. His coach was at the door, and we were all in our places

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on it waiting for our host. The horses were impatient, and I was sent to find him. I found him, forgetful of us all and absorbed in the troubles of a poor woman who had come to him for relief. And so it was to the end. When the *poor were to be seen* to others had to wait. It was objected that his charities were indiscriminate. But how could one be discriminate who had made a rule never to refuse an alms? Ah, it was sad news for Tipperary, the news that reached us this day last month. From all sides rose up the cry of the poor: "We have lost our best friend. What will become of us?" House after house let out its well kept secret that it was "the Count" that had kept the roof up, and hunger from the door; and from those poor homes, dear mourners, take comfort from the thought—the prayer of gratitude goes up to God to be merciful to him who showed them mercy. My task is nearly done. In that home, the home of his boyhood, the home where the greatest sorrow of his life came to him when God took from him his eldest born, there his summons came. It might easily have been otherwise, and he might have been stricken down far from home and its tenderness. For, as he used himself to say, he had become a wanderer. Was it that he realised that he *had not here a lasting city*, but looked for one that was to come? But we, at least, are thankful for it that the end came to him at home. He took death as he had taken life, with all simplicity, looking straight to God. He stretched out ready hands and feet for the last anointing. *Paratus sum et non sum turbatus*. He received his beloved Master as his Viaticum, and hurried on his way, so that he almost left us unawares. So passed Arthur Moore, the man of God. It was fitting that the knight-errant of every good cause, that the champion of holy Church against

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the spirit of the world, should wear in his hour of victory a look of triumph on his handsome face. That look I, for one, shall never forget. It will be a comfort to remember, even though it meant the shattering of many hopes and the breaking of many ties. Above the hills that look down on Tipperary stands Arthur Moore's cross. It was like him to lift it up there fearlessly against the sky. He would have loved to see every mountain in this Catholic land crowned with such a symbol of its Catholicity. But above Tipperary and above all the land he has lifted what is better than any symbol—the splendid example of his faith and hope and charity, the realisation in our midst of the life of a man of God. And for this, even in this day of sorrow, seeing his good works, we glorify His father, who is in Heaven : over the dirges of the monks we seem to hear the strong full voice singing, as it so often sung, *Te Deum Laudamus !* May he rest in peace.

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CATHOLIC CHAPLAINS IN THE NAVY AND WORK FOR SAILORS.

MR. GOSCHEN received at the Admiralty on March 31st, 1900, a deputation consisting of Count Moore, M.P.; Mr. W. Redmond, M.P.; Sir Thomas Esmonde, M.P., and others, on the question of enabling Catholics in the navy to practice their religion. In stating the case, Count Moore read the following letter from Cardinal Vaughan:—

“MY DEAR COUNT MOORE,—I am glad to hear that you and some of the Catholic members of parliament are moving in the matter of obtaining sufficient religious provision for the Catholic sailors in the Royal Navy. I assure you that this is a question to which we attach the greatest importance. Indeed, the nation itself should attach importance to it, for Catholics will assuredly be discouraged to volunteer for this branch of the service if their religious interests are not cared for, at least as well as they are in the army. If a chaplain cannot be appointed to sail with each squadron, provision ought to be made in such a way as should secure to the Catholic sailors of each squadron the services of a priest at certain ports, and at least a certain number of times each year, and where a hospital ship exists a Catholic chaplain should be told off to serve it. Were there three or four what may be called flying chaplains ready to meet ships at any port, and under the orders of the Admiralty, a definite measure would be secured to meet the end we have in view. I am sure you will find Mr. Goschen most willing to meet our wants as far as he can. He has always shown himself most considerate and desirous to help.—Believe me, yours faithfully, HERBERT CARDINAL VAUGHAN.

“P.S.—I write this definitely to you, as the Bishop of Portsmouth, who I fear is permanently invalided, has asked me to take over his duties in respect of the questions of Catholic naval chaplains, and to communicate with the Admiralty.”

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Mr. W. Redmond also read a letter which he had received from Cardinal Logue:—

“DEAR SIR,—I have no idea of the views of the English Catholic bishops regarding arrangements made for Catholic sailors in the navy; but I do not see how they can be satisfied. To be sure there are some arrangements made whereby a Catholic priest attends to the wants of Catholic sailors at Portsmouth, Malta, Gibraltar, and some other naval stations; but what can these priests do for sailors who are away on the coast of China for instance; and still Catholics may die there without the aid of their religion. Some years ago I was in Rome when the fleet was at Thessalonica. Some Catholics there, knowing I was in Rome, wrote to tell me that there were 500 Catholic sailors in the fleet there entirely deprived of spiritual aid as there was no priest who could speak one word of English. Rather than leave those poor fellows in this condition, by the aid of Mgr. Stonor we found out an English speaking priest, who consented to go on, and we were prepared to defray the expenses ourselves. When all was arranged, Mgr. Stonor learned at the British Embassy that the fleet was ordered to Malta. So that ended the matter. These causes of difficulty arise in times of peace; but what about times of war, when our Catholic sailors will be compelled to face almost certain death without having had for months, perhaps for years, any opportunity of attending to their religious duties which would prepare them to meet it? No one who is not completely ignorant of Catholic belief and Catholic practice would institute a parallel between Catholics and Methodists and Presbyterians in this matter. Methodists and Presbyterians do not profess to afford the members of their communion sacramental aid at the hour of death. Besides, my experience of public institutions leads me to believe that Methodists and Presbyterians have no objection to the ministrations of Episcopalian clergymen. As to the difficulty about room, Catholics are not unreasonable. We do not ask for a chaplain in each ship, as the number of Catholic sailors would not warrant it, but surely it is not unreasonable to ask that each squadron should have a Catholic chaplain who could minister to Catholic sailors when in port, and who, even at sea, could be summoned to any of the ships in which there

might be a Catholic sailor in danger of death? The same post which brought me your letter brought one from a Catholic chaplain, whose name, for obvious reasons, cannot be mentioned. He says: 'I do not see how it can be otherwise than injurious to Catholic children to join the navy, when I know that from the moment a boy enters a training ship he is under the influence of Protestant officers and Protestant schoolmasters. The books he reads are tainted with Protestant doctrines, and when he leaves the training ship to pass on board a warship, where the same ideas and influences surround him, the result is that in two years he is either a Protestant or of no religious belief.' While such a state of things lasts I am not likely to withdraw my warning to the people; rather, I am likely to repeat it, even should it cost Ireland the very doubtful boon of such training ships as we have at present."

Count Moore, in urging the request of the deputation, insisted on the following five points:—

1. That the services of a Roman Catholic priest be secured at all the naval bases, that they should have facilities of access to Roman Catholic seamen and marines. He mentioned that matters were not satisfactory at Sydney, Hong Kong and Wei-hai-Wei.
2. That the services of three or four Catholic priests should be secured at some central point to accompany any squadron for a lengthened period.
3. That a chaplain should be attached to the training squadron, and thus meet Cardinal Logue's objections.
4. In the event of the outbreak of hostilities on sea, the Admiralty to take immediate steps to send a chaplain to each hospital ship.
5. That strict observance of Her Majesty's regulations in favour of the practice of religion should be required of officers, and that the Roman Catholic prayer book approved by the Admiralty should be served out to the men as done in the army.

The first Lord of the Admiralty promised that the matter should have his best consideration. The Admiralty had already made considerable efforts to provide religious ministrations for the men at the bases. He invited Count Moore to send Mr. Chamberlain, the Junior Civil Lord, any complaints about Hong Kong or Sydney. As to Wei-hai-Wei, it was a new place, and the arrangements were not yet complete. As to the chaplains accompanying

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squadrons—in pursuance of the Admiralty's Minute of 1878—he said they had sent a chaplain to Crete when the fleet was stationed off Crete, and would act in a similar manner again if occasion arose. As to the chaplains on all hospital ships in time of war, he was entirely with the deputation, and, without pledging himself, he thought he might say this would be done. The Admiralty were anxious to provide for the spiritual necessities of the men; they had done a good deal, and would endeavour to continue as they had begun.

CATHOLIC NAVAL CHAPLAINS.

Count Moore, whilst in Parliament, was an untiring advocate of the claims of Catholic sailors in the navy to be provided with chaplains, and in an interview on the subject with a representative of *The Irish Daily Independent* in May, 1901, he shows his interest in the question is in no way diminished. He said:—

“Nothing solid has been achieved—no real change has taken place. The Government have made payments to priests at a number of new places where chaplains were not hitherto remunerated, and have appointed flying chaplains at Hong Kong to look after the sailors in Chinese waters. But substantially the position remains the same.”

“What do you mean by saying that substantially the position remains the same?”

“I mean that the Government has refused to grant sea-going chaplains to accompany each squadron; has neglected to carry out the terms of their own minute of the year 1878, which was wrung from them after prolonged fighting; has made no provision for hospital ships in time of war, when hundreds of men may be precipitated into eternity without preparation, or may pine for weeks in hospital ships without proper religious ministrations. Mr. Arnold Forster says arrangements have been made to provide for the latter case; but I cannot find any trace of them. You will remember that this was one of the chief points of our deputation last year, and one to which Lord Goschen gave his adherence.”

“You say something has been done at some of the

naval bases to remunerate chaplains where hitherto no remuneration had been paid ? ”

“ Yes ; I believe that is so. But we must keep clearly before our minds that any number of chaplains at these points do not meet our demands for a chaplain with each of the principal squadrons, with the training squadron, and, in the event of war, proper provision for chaplains on hospital ships. These are our minimum demands, from which we cannot withdraw, and until they are granted we must continue to feel that our religion is penalised and our men’s religious convictions outraged. We do not want to raise impossible or absurd demands merely for the sake of causing embarrassment. But we do say that where large bodies of Catholic sailors are brought together, as, for instance, in the Channel and Mediterranean Fleets, they ought not to be left without proper ministrations.

“ How many Catholics are in the Channel Fleet ? ”

“ At least 600.”

“ And in the Mediterranean Fleet ? ”

“ Probably 1,500 or thereabouts.”

“ But would not these men get the benefit of shore ministrations, according to the Admiralty theory, at every port at which they touched ? ”

“ At Gibraltar they would probably be well attended to. But this shore system is largely unreal ; it is to a great extent a sham.”

“ I don’t understand you.”

“ I mean when the officers are conscientious and solicitous for the men’s welfare they are landed sometimes, when convenient, and sent somewhere which, in the officers’ opinion, is the nearest approach to a Catholic church for an hour or so on a Sunday morning. I remember well when the fleet lay in Besika Bay the men were landed and sent to the Greek church. I do not think there was an intention to slight or hurt the men’s feelings ; it was a mere mistake. But this shows how little trouble is taken to do what is right. Then, very often, if not nearly always, there is no priest who can speak English. I have just returned from Port Said, and at Alexandria things are most unsatisfactory. At Alexandria there is no English priest to attend to the sailors. At Port Said there have been a number of men off and on for the last two or three

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years, and they are entirely neglected. There are thirty-six Catholic sailors on board the 'Rupert,' and no one to do anything for them beyond the casual ministrations of some priest who happens to pass along. Again, many of these so-called acting chaplains cannot speak English intelligibly. This has been a constant complaint as regards the military chaplains in India, though ample provision is made for them in a pecuniary sense. You will have seen some time ago in the press the complaint to this effect of the British Admiral in Chinese waters, Sir Edward Seymour, who seemed deeply concerned for his men. I think it was at Hong Kong, which is an important naval centre. Then again, at these naval bases the local clergy have large congregations of their own, as, for instance, Hong Kong, Singapore, &c., and have not time to attend to the sailors. Even at the best of times this system of shore bases is most uncertain and unsatisfactory.

“Thus I take the following as a typical case: A ship is at sea for two years. Men are sent to Mass eleven times, though three months stationed at a South American port, two months in Sydney Harbour, and three months at Melbourne; or, case 2, a training brig six weeks in an English port. The boys were never once landed to go to Mass. The men in Sydney would seem to be in a bad way. The late acting Catholic chaplain writes ‘that he met lots of fine young men on the Australian Station who had never received the Sacraments at all, and whom he had no opportunity of attending unless they got into gaol; while two Catholic seamen actually died on board ship and he was never called to them.’ Such are the complaints we constantly hear, and is it any wonder that we should be indignant at the want of respect and equality shown us whilst our men are giving their lives in the services of the country? And then, again, you will have noticed that Mr. Joyce, M.P. for Limerick, complained as to the reserve men, who won't go on cruises because of the absence of all religious provision for them. You are probably aware that very large bodies of these men rendezvous at Kinsale, Renmore, Larne, and Tramore, some three or four thousand in number, for the summer cruises, and as the cruise is not obligatory—anxious as they are to earn the money—they decline to submit to a state of things that

deprives them of their religious services and places them in a position of inferiority on the score of their religious convictions. The Admiralty ought either to close the navy to Catholics or make proper provision in these matters. I suppose you have heard of Father Browne's (S.J.) society for the education of priests for this special work."

A representative of the *Irish Daily Independent* waited on Count Moore, D.L., in 1902 to ascertain his views as to the present position of the chaplaincy question. In the course of the interview the following conversation took place:—

"Has your attention been drawn to the recent resolution of the Irish bishops?"

"Certainly, and it was only just what I expected. The position of affairs remains substantially the same, and the very greatest difficulties exist; in fact, it is all but impossible for the men on foreign service to practice their religion. I gave you chapter and verse for Port Said in my former interview, facts of which I had direct personal knowledge, and nothing, as far as I have heard, has been done. I believe the Irish bishops are thoroughly alive to the situation, and will not easily abandon the position they have taken up."

"Is there any indication of a desire to meet us at all?"

"Well, I would not like to say no to so wide a question as that. Recently, what is styled a 'flying chaplain' has been appointed to the Chinese Squadron—a Father M'Clymont—and I hear the appointment is in every way an admirable one: but what is far more important is this, that Cardinal Vaughan has asked the authorities in Rome for general faculties for this worthy priest so that his work will not be controlled by any artificial boundary, but will be with his men wherever the work may be thickest, from Hong Kong to Wei-hai-Wei, ashore or afloat."

"Have the Admiralty yet put into force the celebrated minute of May, 1878, directing a chaplain to accompany any squadron which shall be starting for a long cruise?"

"No; they have not, and they have not taken the practical steps to put such a minute in force."

"How is this?"

"Well, the truth is, if the admiral in command of the squadron makes any representation or asks for a

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chaplain for the Roman Catholic bluejackets, 'my lords' at once assent; but the whole thing is left to the caprices of the admiral in command. Now, I submit this is not an honest or honourable way to carry out a bargain. This concession was wrung from the Admiralty many years ago, in the time of Mr. W. H. Smith, and now it turns out that 'my lords' own order is not supposed to be put in force at all unless the admiral demands that it should be. As you are aware, Admiral Seymour asked for a Catholic chaplain on the Chinese Station, and within the last few weeks Sir John Fisher made the same request on behalf of the Mediterranean Fleet. And this gives me an opportunity of saying that nothing could be further from my mind than to cast any blame on the officers of the British navy as a body; and I am glad to say that I myself receive the most touching accounts of the gentlemanly and considerate way in which many of the Protestant officers behave, and the anxiety they show to afford their men the opportunity of practising their religion. I should think this was true of the great majority of the officers. You may not be aware that there is an organisation in London which despatches a packet of Catholic literature every month in the year to every commissioned ship in the navy; and these Catholic books and pamphlets are welcomed by the men, who are often at a loss for reading in dreary foreign stations. Anyone who wishes to join in this work, or has Catholic literature to dispose of, only need put them in the post addressed: 'Sailors, Messenger Office, Wimbledon, London.'

"This admirable work is under the control of the Jesuit Fathers, and is worked chiefly by ladies, whose humble, unobtrusive efforts keep thousands of men thus in touch with the old faith. In return they receive letters of the warmest and most touching thanks, which oftentimes bear testimony to the consideration and kindness of the officers in religious matters. But this, after all, is poor consolation for us. Every one of our men has a right to practice his religion, and it ought to be in no man's power, be he admiral or not, to hinder him, and the responsible Government are bound, moreover, to give him reasonable facilities and make reasonable provisions in the matter."

"I suppose things are much better in the army?"

“In principle, things are much better in the army, undoubtedly. The concession of Roman Catholic commissioned chaplains in the army comes to us from about the time of the Indian mutiny, I think. Amid the din and tumult of battle a poor Franciscan, in his brown habit, was seen going from one wounded soldier to another, under heavy fire, and at the imminent risk of his life, ministering to them the last rites of the Church. He was not paid; no one had known he was there. The authorities were deeply moved by the reports they received from officers, many of them not Catholics, and the happy change was brought about. But if the principle has been conceded in the army, the administration or working out of the principle is wretchedly bad. Nothing could exceed the awful muddling in South Africa. At one time the Government had 35 Catholic priests at the front, and yet when priests were wanted they could not be found. Two young friends of mine in the Imperial Yeomanry have just returned. They heard Mass on St. Patrick’s Day, 1900, and their next Mass was on 17th February, 1901, and yet they were with the headquarters of a division all the time! Again, I read in *The Tablet* of the 6th April last a letter from one of the chaplains, in which he describes meeting the North Corks, ‘who had not seen a priest since leaving Ireland.’ But I should detain you too long if I were to attempt to give you any idea of the hopeless confusion and mismanagement in the chaplains’ department during the South African war. But even in time of peace we have most serious complaints from India—of chaplains unable to speak English, and the men unable to understand a word they say. And this notwithstanding the fact that the provision made by Government for Indian chaplains is ample, if not generous. Some people think these soldiers and sailors not worth troubling about, but ever since I entered Parliament, in 1874, I have been in touch with army and navy chaplains. I knew Bishop Vertue intimately. His whole heart was in his work, and it repaid him beyond measure. Often, he told me, men would come back to him after ten years in India without a serious fault on their consciences. Again, Pere Garraud, a most distinguished French Jesuit in Alexandria, who had been a missionary in Europe, Asia, Africa, and many years

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in America, told me last year that in all his life he had never been so edified as by the Irish soldiers in Alexandria. And we all know what Father Delaney has done at the Curragh, Canon Fricker, and his zealous curate, Father Dunne, and Father Burke are doing in Dublin. If anyone doubts as to whether soldiers are worth working for let him ask some of these apostolic men whom I have mentioned. But it is sickening to think that such a work should be hampered by administrative difficulties at every turn, and that there is no systematic organisation of our forces. I won't go into these matters to-day, but will only say that people are beginning to think that there is only one remedy for this state of things—that is the system adopted in Prussia, where a bishop is appointed to take charge of the whole department, and can select his own men and move them about at will. There are very special qualifications required for chaplains, more particularly in the navy, and all these matters such a bishop, acting as chaplain-general, would carefully consider; and possibly Father Browne's (S.J.) beautiful idea could be developed—of having a special college for preparation for such work."

"Is it true there are one or two convert ex-naval officers in Holy Orders?"

"There are two ex-naval officers—one a late Protestant chaplain in the navy—now in preparation for Orders. I believe the latter is now a priest. These are the sort of men we want for this strange and exceptional work—men who, in nautical language, 'know the ropes.'"

The following are two of many letters written by Count Moore to Father Goldie, S.J., and show the great interest he took in the work for sailors:—

"May 26th, 1902.

: "DEAR FATHER GOLDIE,—We have just got back from our long journey safe and sound, thank God. I am very keen to be at work for the sailors. Wherever I went, even in such places as Smyrna, there were Protestant English sailors' homes, and the English sailor is not quite forgotten. It seems to me we want a widely-extending organisation in touch with ecclesiastical authority in other countries, and first of all to circulate to the sailors of the mercantile marine the names and addresses of priests and hospitals in foreign ports where they can get

aid in case of sickness or other distress. A magnificent institution of this kind exists in New York, and we would, I think, find it useful to put ourselves gradually in touch with the life. The organisation would also, perhaps, be able to circulate Catholic literature to the principal bases, and even to very large ships. This work is splendidly and systematically done already for the navy. After a while I hope it would be possible to open Catholic sailors' homes in Liverpool, London, Port Said, and other great centres of mercantile traffic. We ought to have our signboards painted large, and exhibited, telling sailors of such institutions, as our Protestant friends do, and show a tithe of the earnestness in working up the sailor class that they do. I don't know whether the Sailors' Home in Welclose Square is able to reach the crews of the great liners which frequent the Royal Albert Docks or not. If not, some further provision might have to be made for London on the recognised principal of charity beginning at home. If you will call together the principal workers and give me a week's notice, I shall try to meet the gathering at any time you fix."

" *March 29th*, 1903.

"As to the navy, I have a great deal of information, and I have found Captain . . . invaluable; he is really clear-headed and vigorous—sees the difficulties and does not try to burk them. I have also seen Bishop Bourne in Rome, and Bishop Cahill in London. I am going to Mooresfort for three or four days, and hope to call at Queenstown and make enquiries there, and then to Manresa for Holy Week. I may be able to take Liverpool on my way back."

Count Moore read a paper on "Work for Sailors" at the Catholic Truth Society's meeting in Liverpool in July, 1903, in the course of which he said:—

"A duty has been laid upon me of saying a word for the sailors, and surely it is fitting that in this great port of Liverpool the interests of the sailors should not be forgotten, and that a Catholic Congress like this should not bring its labours to a close without some reference to this most deserving class. And now, if by sailors you are to understand that I am going to speak to you of the sailors of the royal navy, all I can say is that much must and can be done in that

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service before the position of Catholic sailors becomes tolerable. I am glad to see Cardinal Logue here. I know how deeply he feels on this question. But it is rather with the position of the sailors of the mercantile marine that I am concerned to-night. Let me say then at once that I esteem it a high honour, as the son of a Liverpool shipowner, to be allowed to speak on behalf of the Catholic sailors of the great mercantile marine. And now the question comes, can anything be done to better the position and brighten the prospects of seafaring men? We live in an age of constant philanthropic effort. There are girls' homes and boys' homes, boys' brigades and singing classes, holidays in the country, and a thousand other charities to be provided for, and the man who has a new fad, a new craze, or a new social scheme, is generally voted a decided bore. (Laughter.) But if it had fallen to the lot of my dear old friend, Monsignor Nugent, to have treated this question, he would have told you something to the purpose, and certainly he would not have been a bore, for though the snowflakes of increasing years have fallen thick and white upon his head his heart is as warm as of old, and beats with the same generous impulse for the welfare of his fellowmen. If Father Nugent had spoken he could have told you what is done in New York, and of the hospitality that great Catholic city extends to the sailor class. He would have told you, as he told me, how he had seen fifty men from the furnaces of one of the great White Star boats marching in a body to Mass on Sunday, and later on kneeling at the altar rails to find there new strength in the battle of life, and gather fresh courage against the perils of the deep. He might have told you, too, of the noble work done for sailors by the Jesuit Fathers of Montreal. Now I must endeavour to be practical and ask myself the question, what can be done, and what ought to be done? I feel satisfied that the only way to better the condition of these men is through the influence of religion. Liverpool, as usual, leads the way, and your worthy Bishop, Dr. Whiteside, has told off a zealous priest to take charge of the sailors and their cause. Is it too much to ask that the whole time of a priest should be devoted to the shipping of each of our great ports? Each one of these great liners, even those engaged in the Eastern trade, carries, as a rule,

some fifty Catholics on board, not to speak of these great ocean palaces which ply in the North Atlantic trade, and where, as a rule, the proportion of Catholic sailors is much larger. As you are aware, the firemen of the White Star boats are almost all Irishmen and Catholics. I fancy that the shipping of such a port as Liverpool, at least, would be found to be a pretty big parish, and whatever may be said of poor Jack, I don't think he would fail to support his priest worthily and adequately. Jack may forget his prayers, but he always remembers the collection. If the bishops, then, could see their way to take some such steps as these, and to give the sailors their own priests and their own Mass in some particular church, I feel sure the men would respond with alacrity, and an *esprit de corps* would begin to exist amongst the men themselves which would be of incalculable value. The laity would not be found backward, but would be found, as they always have been in the past, supporting their clergy in every good work. There are a number of other questions upon which, if time permitted, I should like to say a word. The condition of Cardiff is most pressing. It is the recruiting centre for seafaring men, the rendezvous to which they betake themselves immediately after being paid off. Here would be found men from all parts of the country—from Ireland, England, and Scotland—waiting for engagement and sea-employ. There is no club, no reading-room, no special organisation for Catholics there. Then there is the language question, the complete ignoring of the English language amongst the many religious bodies which establish themselves in the ports of the Far East. Throughout the whole length of the Chinese coast, covering a distance of some two thousand miles, there are only three missionary priests who can speak English, and this tells against the blue-jackets of the royal navy as well as against the sailors of the mercantile marine. But whatever course it may be determined to take, and whatever may be the upshot, let us not forget what we owe to the seafaring population. They are our defenders against foreign aggression, the protectors of our food supplies, and might at any moment be called upon, in case of even temporary disaster to the fleet, to become not only the protectors of our food supply but also of our life and property. Labour is the origin of

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all wealth ; but in a special manner do the people of this country owe their wealth, their prosperity, their commercial and military supremacy on the high seas to the courage, the endurance, and the fidelity of the seafaring men of these islands. (Cheers.) ”

In July, 1903, a representative of the *Irish Daily Independent* had an interview with Count Moore, D.L., at his London residence, Prince's Gate, with a view to ascertaining the present state of the naval chaplaincy question. The following conversation ensued :—

“ Are you following the chaplains question in the navy with your old interest ? ”

“ Yes, and some improvement exists in certain ways. There are, indeed, some very hopeful features in the situation. A good deal of sympathy exists even amongst Protestant officers of high rank and great influence with our claims, and they are beginning to understand what we complain of. Commander Young, M.P. for one of the Divisions of Berkshire, spoke strongly in our favour in the House of Commons last year. Admiral Seymour, when on the China station ; Sir Gerard Noel, one of the most trusted officers in the whole service ; Sir John Fisher, and, I need hardly say, Lord Charles Beresford, are all sympathetic with us on this question.”

“ But, Count Moore, this is all very well, but you spoke of improvement ? ”

“ Yes, I did. There is no doubt there is some improvement in some directions. For instance, two flying chaplains have been definitely attached to the China and Mediterranean fleets, specially selected men, who are heart and soul in the work, to minister to the men on cruise and in port. This is some concession, no doubt, to our feelings, and on Sunday morning as many as from 900 to 1,000 men are landed from the fleet for Mass on the China station. But for the enormous force represented by some 60 ships in the Mediterranean and some 40 ships on the China station, this concession is not so wonderful, and you will see that the men are far from being over-burthened with religious facilities when I tell you that the fleet has to cover a distance of some 1,500 to 2,000 miles on the China coast ; and if the chaplain is at Wei-hai-Wei he will be just

1,500 miles from a considerable portion of his care. You will see thus that the present situation, improved as it is, is far from satisfactory."

"But are there not many Catholic missionaries at the ports between Hong Kong and Wei-hai-Wei, where the ships touch, who would be only too delighted to minister to the men?"

"I am glad you have asked me this question. This language question is becoming a very serious one, and with the rarest possible exceptions the English language is all but completely ignored by all the great missionary bodies established in the Chinese ports. It is a very serious one in many respects. The trade and commerce of the world is largely in the hands of English-speaking races, if not of Englishmen themselves. But Americans are coming more and more to the front in the East every day, and this boycott of the language is really serious for us Catholics. It is the same in Palestine and Egypt. The English language has not been taught in the religious schools, and this, owing to racial jealousies, political and commercial rivalries. But the result has been disastrous to the Church, for hundreds of young boys, finding a knowledge of English a necessity of everyday life, have been driven into Protestant schools, where alone they could get the necessary tuition. This is a large question, and touches the daily bread of hundreds of clerks, interpreters, guides, contractors, and others in these countries, not to speak of seafaring men, both of the royal navy and the commercial marine. I earnestly hope the bishops will make strong representations to Propaganda on this subject."

"This is very interesting, indeed, but let me bring you back to the navy. Some time ago a letter from you appeared, in which there were some charges of proselytism. Is there proselytism in the navy?"

"In theory, certainly not; that is to say, there is no official or direct recognised proselytism, but there is proselytism here in London amongst the boys who are candidates for the navy."

"Do you mean in the Admiralty training ships?"

"No, there is no direct proselytism in the six stationary training ships belonging to the royal navy. But a large number of boys enter the navy through the training ships

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'Chichester' and 'Arethusa,' of the National Refuges Society, and the 'Warspite,' of the Marine Society. Boys entering those ships are obliged to 'conform' to the Protestant religion, and not only to conform themselves but to get their guardian or parents' consent that they should conform."

"But are not these ships supported by voluntary contributions?"

"That is so; but the ships themselves are old warships, the property of the nation; and, furthermore, the Admiralty pays a capitation grant for every boy who passes successfully from these ships into the royal navy. I call this proselytism; and if these facts are brought forward in the House of Commons I challenge any minister to attempt to deny them."

"Are these the only ships in which proselytism exists?"

"Well, there are two other ships—the 'Exmouth' and the 'Shaftesbury.' The former belongs to the Metropolitan Asylums' Board, and sends a very large number of boys annually to the navy; the latter belongs to the School Board of London. In the case of both these ships the priest is allowed on board to instruct the boys, and they are sent on shore for Mass, &c. In fact, the boy's religion is respected if it be duly entered in the books at the time he joins the ship. But in some way or another at the London offices a good deal of pressure is used to induce the boys not to enter as Catholics."

"What is the condition of the boys on the ordinary stationary training ships?"

"There are six of these ships, and the priest has full power to visit and instruct his boys, and their condition from a religious point of view is fairly satisfactory at Queenstown and Devonport. But there are also three seagoing training ships, which pick up boys between the ages of sixteen and three months and eighteen years, and on these ships there is no provision whatever made for the religious welfare of the youths at this the most critical time of their lives; and to take up these youths at this age and completely ignore their religious wants and conscientious convictions is really trenching closely on proselytism. It is a crying shame, and it is no wonder that things like this should make the service unpopular."

“Unpopular? I am surprised to hear you use such a word.”

“Yes, indeed, I use it very regretfully and very deliberately. You would be very much surprised were I to show you communications from Protestants, who wish well to our men, complaining that the seafaring population of the North of Scotland, which is largely Catholic, are greatly dissatisfied and discontented owing to the religious disabilities to which they are subjected in the navy.”

“This is very interesting. Will you explain?”

“Well, you must understand that it is thought desirable to strengthen very considerably the royal naval reserves. Now, this force consists of hardy fisher folk largely recruited from the North of Scotland and the Islands. These men do their drill at batteries near their homes in times of peace. But to get advanced to higher rates or qualify for pensions they have to embark in one of his Majesty’s ships for three months at a time. Now, this embarkation the Catholic men will not put up with owing to religious disabilities. Mr. Joyce, M.P. for Limerick, made a similar complaint on behalf of his constituents some two years ago. I confess I did not quite understand the matter at the time, but the foregoing is the explanation. The men will not embark on the ships, and so cannot be fully drilled or learn the work of petty officers, and so forth.”

“Then the position of Catholic seamen is still far from satisfactory?”

“I should think so, indeed. I have put in the forefront the training ships question, because youth is the time of life when the future man can be moulded for good or evil, and upon which his career in after life depends. But the condition of the men themselves is still very pressing. In the great channel fleet, with its proportion of 900 or 1,000 Catholics, nothing special is done for the men, but they are dependent on casual shore administration, and of late they are more and more at sea at long distances from home. The same may be said with almost equal truth of the home fleet, which is far more mobile than it used to be; and as for the practice of religion and frequenting the Sacraments, such a thing is most difficult. Religion in the navy consists in being sent ashore once a week for a short Mass when the weather is fine. If the men wish to

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go to the Sacraments they must fast from 4 or 5 in the morning until mid-day, and all for want of a little management and give and take. The men are callous and indifferent owing to long neglect; and as for men in remote and lonely places, where ships are told off for distant patrol, they are often for months together without getting to Mass."

"Have you, then, no better news for us in parting?"

"Well, yes. The Admiralty have recently revised the regulations for payment of officiating ministers at ports where the fleet or individual ships may call occasionally, and given power to commanding officers to pay even for casual or occasional ministration at a fixed rate per head, and this applies to any and every port throughout the world where there is an officiating priest; so that when one or more of his Majesty's ships touch at a port, if the priest informs the captain of the place and hour of service, the captain or commanding officer is bound to make such an announcement generally known, and, as far as possible, send the men on shore to Mass on Sundays. But much steady pressure is required to put things right, and I think we shall soon have to appeal to our parliamentary representatives to take the question up again and press for a more satisfactory settlement."

"In the meantime are you taking any steps yourself?"

"Yes, I am gathering all the information I can upon the subject, and I have been asked to send a paper to be read at the Catholic Congress in Melbourne in September next, which I hope to do. I have also hopes of strong action in another quarter, but of this I am not at liberty to speak at present. I feel that the magnificent conduct of our Irish regiments in the late war has dissipated a cloud of old-fashioned prejudice, and the English people are beginning to understand us Catholics better; whilst in the King we have a very able man to deal with, who is a hundred years in advance of his time in largeness of mind and genuine popular sympathy. Meantime I mean to keep hammering away."

The following is a paper written by Count Moore for the Congress held at Melbourne, Australia, in September, 1903 :—

"THE CONDITION OF CATHOLICS IN THE ROYAL NAVY.

"It is a great honour to be asked to write a paper for your Congress, and I am very glad to have this opportunity of putting my views before you as to the condition of the Catholic sailors in the royal navy. I may say that during the many years I have been connected with this question there is no place from which such bad reports have been received as from Australia. The reports came from Sydney, and I took the trouble to investigate them personally and thoroughly, and I satisfied myself that they were true. The following letters give a sad picture of the life of the bluejacket in the royal navy from a religious point of view:—

" *May*, 1900.

"The question of Catholic chaplains in the navy is one that greatly interests me. I was appointed chaplain to . . . squadron at Sydney in . . . This being a pet work of mine, I gave myself to it heart and soul, but all in vain. I was not allowed to hold religious services on the ships. The men were marched to the Cathedral every Sunday morning to Mass, and away again when Mass was over. I met them there each Sunday and said a word in passing as they went out of the church. Admiral . . . occasionally allowed me to have the men marched after Mass to a schoolhouse, where I gave them instructions. Soon there were complaints that they were late returning, that the men from the Wesleyan Church were kept waiting for the Roman Catholics at the "steps," &c. Of course nothing positive was ever done, but there was a negative resistance that made it impossible for me to do anything. More than once I succeeded in getting the men to go to Holy Communion. I gave them their breakfast in the Presbytery, else they would have had to fast until 1 p.m., after they had been up and at work since 4 a.m. A man named . . . whom I thus kept after Communion for his breakfast was punished for being late. The most painful thing to me was the number of young Irish fellows, whom they call boys, in the navy who had never made their First Communion, and who were utterly ignorant of Christian Doctrine. I was not allowed to meet them on board ship. I met them on land only once a week—on Sunday at Mass—therefore had no possi-

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bility of instructing or preparing them for Confession or Communion. My only chance was when they were sent to jail, of which I was also chaplain, and where I had more freedom, and that too given me after constant fighting. The men complained to me over and over again that nothing was done, and all I could answer them was that my hands were tied, and that I was powerless to do anything. I am sure half the men did not know I was the chaplain, or that there was any Catholic chaplain. In a word, though I was officially appointed I was never recognised. However, I am bound to say that I never found any officer, when I did go on board, to act otherwise than in a gentlemanly way towards me ; but, of course, it was not in their power to give me any facilities not allowed by the regulations.'

"I enclose another most important letter from the same writer. You will see how deeply earnest the letter is, and how eminently moderate in tone. Surely, it is time for us to take some steps to remedy this state of things:—

" ' 24th May, 1901.

" ' DEAR SIR,—My attention has been called to your recent interview with the *Irish Daily Independent* reporter. I think you already know my views on this subject. I was for years the acting Catholic chaplain at Sydney to the Roman Catholic sailors in the British navy. One thing at least I can say is, that I found the officers most courteous and friendly, and even hospitable, during the time I had official relations with them. But, as for my duties as chaplain, I can only describe my position as simply hopeless, and until the present system is radically changed, little or nothing can be done for our co-religionists in the navy.

" ' As I told you, during my time of office, two men actually died aboard ship without my knowledge, and the first intimation I had was the request to sign the necessary certificates for burial. When I brought the case before the officer in charge, his only reply was : " Well, you know the Catholic religion is not acknowledged, and you could not have done anything for him, for it is contrary to regulations to hold any religious service other than the Protestant aboard ship." I distinctly remember the case. The man who died was a namesake of my own. He fell overboard, and was nearly dead when rescued from the water, but

rallied, and lingered on for four or five hours before death supervened. I don't remember the name of the other man ; but I remember he died in the ship's hospital, and I even remember the name of the undertaker—Mrs. Kirby—who carried out his funeral. This was about the year 1896.

“ ‘ But, apart from such startling cases as these, the present system adopted in Sydney, and, I daresay, elsewhere, is wholly irreconcilable with any effective ministrations to the sailors. The men rise at 4 a.m. on Sunday morning and are landed for divine service, with the other men of other persuasions at the war steps, in time for 9 30 Mass at the Cathedral ; after Mass there is time only for a very short instruction, and the men, if only a few minutes late at the war steps, are liable to punishment. I don't complain of this, nor of the maintenance of discipline and order in a great military force. But what I do complain of is that the men, if they wish to approach the Sacraments, must fast from 4 a.m. till mid-day, or one o'clock, which makes it very difficult for them to do so, and that the chaplain is not allowed one moment to prepare and instruct his men during the week. I say the present arrangements are almost prohibitive, and I, myself, met a number of youths who had never received the Sacraments at all, and whom I found it impossible to instruct unless, indeed, they happened to get into jail. And, talking of jail, let me say how sad it is to see young fellows in the navy, who may have committed some breach of discipline, flung into the common jail at Sydney, exposed to the contamination of the very worst of criminals.

“ ‘ No, the present arrangements in the Navy are hopeless ; and all might be so easily and so smoothly worked with a little modification of the present rules. If the Government would give a little room chapel at the Government Stores on Garden Island, and allow the Catholic sailors to come earlier on Sunday mornings, all might be different. Then the priest would have an opportunity of instructing the ignorant, and all would be able to approach the Sacraments in right form ; and, judging from my knowledge and experience of sailors in the royal navy, no finer material could be found to work upon, and I think it is not too much to say that discipline would lose nothing by allowing the priests to exercise sacerdotal functions,

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and thus keep the motive of duty and action which religion inspires before the minds and hearts of the Catholic sailors.

“ ‘I have gone into details, as I fancy the same state of things, judging from what I have heard, prevails elsewhere—I am, &c. . . .’

“ ‘To Count Moore, D.L., Mooresfort.’

“I know the writer of these letters to be a most zealous priest, and one whose mind was wholly bent on his spiritual duties. As I have said, they give an accurate picture of the every-day life of the bluejacket. But, while I say this, I must add that further study of the question, and a close examination of the King's regulations, have convinced me that with a full knowledge of their privileges and duties, as recognised by the Admiralty, the officiating minister (as the regulations say)—viz., the priest, has a much stronger position than the rev. writer seemed to be aware of. I have, therefore, made a careful extract from the King's regulations, and have taken the liberty of embodying them in an appendix to this paper. It will be observed that this extract includes all the sections which relate to religious ministrations, even those which concern the position and duties of the Protestant chaplain of the royal navy. A careful study of these regulations will be found very suggestive and interesting. If a tithe of what the English clergyman is supposed to do for his men were done for the Roman Catholic sailors things would be very different. Down to sub-section 3 of section 620 the regulations refer to the chaplain of the royal navy (that is, the Church of England chaplain). It is at sub-section 3 of section 620 that the regulations begin which refer to Roman Catholics. Under sub-section 2 of section 672 the commanding officer, ‘whenever he ascertains or is informed by a clergyman of any denomination, other than the Church of England, of the place and hour of Divine Service, or whenever he may learn that a particular clergyman has been appointed to attend the men of his denomination, is to make it generally known.’ Then follows sub-section 4, under which a list of the Roman Catholics, &c., is to be kept on board every ship, and ‘to be open at any time to the inspection of the respective ministers when they come on board.’

*Time of Service
to be made known,
and appointment
of priest.*

*List of Roman
Catholic men.*

“Under the first paragraph of 672 and under 673 the men are to be sent to Mass, subject to the exigencies of the weather, the safety of the ships, &c.

Mass on Sunday.

“Under sub-section 4 of section 620 the priest is to get every facility for visiting sick members of his flock in hospital, &c., and under section 671 this permission is extended to prisons, with a discretionary proviso.

Visits to sick.

“Now, turning to the addenda of 1902, you will observe the regulations are amended and slightly strengthened as regards the visitations of the sick, and the commanding officer is clearly directed to summon the priest in case of danger ‘without delay.’ And then the sub-section goes on to provide that ‘officiating ministers are to be afforded facilities for visiting their people in ships and barracks and for instructing the young.’

“Section 672a of 1899 deals with the duties of ministers of religion in receipt of fixed salaries, and seems to cover almost every reasonable requirement, and to afford the priest every facility in dealing with his people.

Ministers of religion paid by fixed salary.

“Under Section 1441 of the addenda, allowances are provided for ministers of religion, other than those of the Church of England, who are not paid a fixed salary. This section is most important, as under it there is power given to the commanding officer to pay, even for casual ministrations, on any occasion, at any and every port throughout the world. This payment is fixed at a certain rate according to the number of men, and the senior officer is to communicate the number to the minister at his request.

Allowances for ministers of religion not paid by fixed salary.

“This latter is a most important section, and I am assured that it covers any and every port throughout the world where one of His Majesty’s ships may touch, and even casual ministrations on any occasion. The point is so important that I made it my business to ask the Admiralty definitely whether this is so or not. My question was this: ‘Is there power in the captain or commanding officer to pay capitation allowances for religious ministrations at any and every port?’ Their answer is: ‘Yes

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(See Regulations 1441, Addenda, 1902).’ And then I continued in the same letter : ‘ Suppose a ship constantly patrolling some remote place, say like the Persian Gulf, for twelve months or more, how is such a case met ? Can the captain arrange with the local officiating clergy, or must the place be authorised for payment first by the Admiralty before he can pay an officiating minister ? ’ The answer is : ‘ He can arrange with the local clergy. This is generally done through His Majesty’s Consul in foreign ports. The port need not be previously authorised by the Admiralty (See same regulation.) ’

“ From the above it will be seen that a more liberal line of action has been adopted in the king’s regulations (Addenda, 1902) ; and that if the clergy will apply to be allowed to minister to the men at any and every port, no matter how remote, they will not only be allowed to do so, but will be paid in due course. As some of these new regulations are of quite recent date, it is more than probable that little is known of them. I trust the foregoing analysis of the King’s regulations may be found useful, and I think it must be admitted that there is in these regulations, if they be not ignored, the means of mitigating considerably the woeful state of things which I am satisfied actually exists. And now let us turn to the general question, and the requirements of the Catholic bluejackets in the royal navy. Boys enter the royal navy through the six stationary training ships.”

“ Boys.

*Stationary
training ships ;
younger boys.*

“ In these ships the priest has facilities for attending the boys during the time of their training. Still there are many reforms, even here, very urgently required, amongst others that the Roman Catholic chaplain be resident on board like his Protestant colleague ; and more Roman Catholic teachers are required. At Queenstown there are 280 Roman Catholic boys, and only one Catholic teacher. It is very desirable for many reasons that these matters should be remedied. It is the younger boys, who enter through the stationary ships—from 15 years and 3 months to 16 years and 9 months. Over that age—that is from 16 years and 9 months to 18 years—boys enter through

the three sea-going training ships. I regret to say that the condition of these latter is one of complete neglect from a religious point of view. This is one of the greatest blots in the whole system.

Sea-going training ships; older boys.

These boys are left without guidance or religious help at the most impressionable and most critical period of their lives. It is of the greatest importance that this grievance should be pressed on the attention of Government and Parliament as a matter urgently calling for reform."

"THE ADULT MEN.

"I now come to the general condition of the adult men and the facilities for the practice of religion. Some persons of great authority say that the men have all reasonable facilities for practising their religion. I cannot accept that view. I have known forty or fifty men stationed for two or three years at a place where they never saw a priest to whom they could speak in their own language. The Admiralty allege that they pay for ministrations at some 150 places. Many of these are no doubt remote villages in Ireland where there are four or five coastguard men. Be this as it may, to what does all this expenditure amount? That the men are sent to Mass on Sundays pretty regularly, and if they are willing they can seek confession as occasion offers on shore during liberty time. But it is very difficult for them to frequent the Sacraments, and the chaplain has little or no opportunity as a rule of getting in touch with the men and urging and advising them to a better life.

"As you will have gathered from the letter which I quoted at the beginning of this paper, the men are marched to church, say about 10 o'clock—this is the general hour for Mass. The men are up at 4, and their first breakfast is at 5 a.m.; this is followed by a meal supplied by the men at their own expense at 8 a.m., and known in the service as 'stand easy.' No food is obtainable after that second breakfast until 12 or 1 p.m. Thus the men who are for Communion must fast from 5 a.m. till 12 or 1 p.m., and return with empty stomachs to face what is even harder, a sharp fusillade of chaff and ridicule from their fellows; and all this for want of a little 'give and take' between the authorities. Of course the same remarks apply to the

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boys in the training ships, who are still less able to bear the long fast.

“As to advising and instructing the men there is in practice no opportunity. He can, of course, speak to the men on deck if he likes, but this is not very desirable, and if a man is in trouble his fellows will be laughing at him and chuckling at the dressing which he is supposed to receive. There is practically no opportunity to exhort the men except in the short Sunday morning sermon, and the men have been so long in this state of spiritual destitution that they are very shy of the priest, ashamed to be seen talking to him, callous and indifferent.

“If any permanent good is to be done, the priest must be brought to the men and allowed to see his own men. A zealous Catholic captain on the active list says : ‘Bring the chaplain to the men ; nothing else is of use.’ Sometimes things are a little better, and if a very large ship calls, say at Queenstown, the zealous Catholic chaplain is allowed to see his men in the torpedo flats. But if a smaller vessel comes it is not so easy to find accommodation. And thus arrangements are, you see, even under favourable circumstances, of a happy-go-lucky character.

“Something must be done to establish the position of the priest definitely in respect to his ministrations to the Catholic sailors, and I earnestly hope, now that the King’s regulations are known, that the clergy will insist upon exercising their rights and make immediate complaint if any opposition is offered. A captain in the royal navy writes to me thus : ‘It rests with the clergy to ask for their privileges. Whenever a ship comes into port, the priest should call on the captain, or at least write, to ask if he may come on board, and inform the captain what time Mass is, &c. In the same way, at ports at which ships are permanently stationed, the priest should go to the senior officer, call on him and make all the necessary arrangements for visiting the sick, &c. Naval officers are always pleased to meet the priest and willing to do all they can to meet their wishes and help them to do their duty. The clergy should not be backward in coming forward for fear of a rebuff. There may, of course, be such occasionally, but there is always some higher power to apply to in case of difficulty with any one individual. The clergy must re-

cognise that there are many great difficulties in getting the men to come to them on shore, and that if they are to get them to their duties they must visit them on board. It would be well, also, that they should arrange for an early Mass. If not always, at least occasionally, so that those who wish could go to Communion. Sailors are very shy of the priest, so he must gain their confidence. As a rule the Catholics are sent regularly to church on Sundays when possible. This would be more certain if the priest always informed the captain when and where Mass was to be. 'If the men do not go it is generally their own fault.'

"This letter comes from an officer—a convert, and a very zealous Catholic. On one occasion in the Mediterranean, when a priest happened to pass who spoke English well, this officer, though only a recent convert, gathered together as many as 500 men on one ship, and Mass took place with the greatest possible solemnity on the occasion in the Mediterranean fleet. I mention this that you may know what value to attach to the letter.

"As to the principal squadrons or fleets, they are the Home, the Channel, the Mediterranean, and the China. In the latter two squadrons I am happy to say that the Admiralty have appointed a Catholic chaplain. There are some sixty ships in the Mediterranean, and it is a pretty heavy charge for one man. In the China Fleet there are some forty ships spread over a coast line of some 1,500 miles; therefore you will see there is nothing of the nature of religious luxury in the arrangement, but still it is a great step in advance. We are now urging the appointment of a chaplain to the Home and the Channel fleets, in each of which there are from 800 to 1,000 Catholics. This is most important.

"As to ships engaged on foreign service in remote and isolated places, it seems a very off-chance for a man to be able to practice his religion. I have known a ship on the Australian station to be nine months off the coast of New Guinea, during which time the men never saw a priest and never got to Mass. Still this is, perhaps, less likely to be the case in future than heretofore, as under the new regulations I understand that ships are supposed to return more frequently to their bases.

"Such, then, is in the main the condition of things in

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the royal navy. There is no doubt that the appointment of these two chaplains to the Mediterranean and China fleets is a step in advance, and gives us hope that our grievances will be redressed. There is also a strong current of sympathy amongst some of the leading and most trusted Protestant officers, men like Admiral Sir Gerard Noel, Sir John Fisher, and Lord Charles Beresford. One of them, indeed, went so far last year in the House of Commons as to speak very strongly in our favour. This was Commander Young, M.P. for one of the Berkshire divisions. There is, probably, no Catholic vote in his constituency to influence him, and this makes his testimony the more valuable. And, indeed, I think I may say that as a rule officers, though they may not very well understand our religious requirements, are generally kindly and sympathetic. Then, again, these sailors are magnificent material to work on—full of sympathy, and always grateful for any little kindness. A priest who understood their ways and their ideas would find a rich harvest amongst them, and a great consolation in dealing with them. The great extent of the empire, the constantly changing circumstances, the different areas of spiritual jurisdiction, all tend to complicate this question, which is not free from difficulty in whatever way it is looked upon. These difficulties need not discourage us—they must be overcome. I need hardly say that in anything I have said it is not my desire to hinder recruiting for the royal navy, but I am convinced that unless our grievances are fairly considered that the service will become unpopular with Catholics; and as I write I have before me a letter communicating to me the dissatisfaction of the hardy fisher-folk of the North of Scotland and the Islands, and their disinclination to embark for their annual training on board the King's ships, which is a part of their duty as men of the royal naval reserve, owing to the disabilities which they labour under as Catholics. But whatever be the consequences nothing will, I trust, deter me from laying before the public in the future as in the past the neglect and religious destitution of the Roman Catholic sailors in the Royal Navy."

RECOMMENDATIONS.

I venture, with great respect to submit the following

to the Congress, which I think ought to be earnestly pressed :—(1) That a chaplain is urgently required for the “sea-going training ships,” and for each of the “stationary training ships,” borne on the books, and accommodated on board, where his constant presence is of real value. (2) That a chaplain is urgently required for the Channel fleet. (3) That a chaplain is urgently required for the Home Squadron. (4) That in order to make it possible for the men to frequent the Sacraments, definite arrangements be made for an early Mass once a month at least, and that on their return to the ships the Roman Catholic men be allowed time for breakfast, and be not interfered with by “Divisions,” “Rounds,” &c. (5) That the priest be summoned at once in case of serious illness, without waiting for the case to become dangerous (compare Queen’s Regulations, 1899, s. 620, and King’s Regulations, 1902, s. 620). (6) That an earnest effort be made to work the existing regulations as regards visits to the sick, instruction of the young, &c., &c., and to obtain for the men proper opportunities of practising their religion, attending special mission services or otherwise ; bearing in mind that the men are, perhaps, somewhat indifferent and want working up ; and that in the event of any opposition or unreasonable conduct the matter be duly reported to some person who will have the case brought before the Admiralty, or, if necessary, before Parliament. (7) That it is very desirable that a centre of correspondence be established to which complaints could be sent of negligence or refusal to allow the men proper religious facilities, and from which information could be sent in return of changes in the Admiralty Orders, &c.

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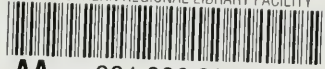
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